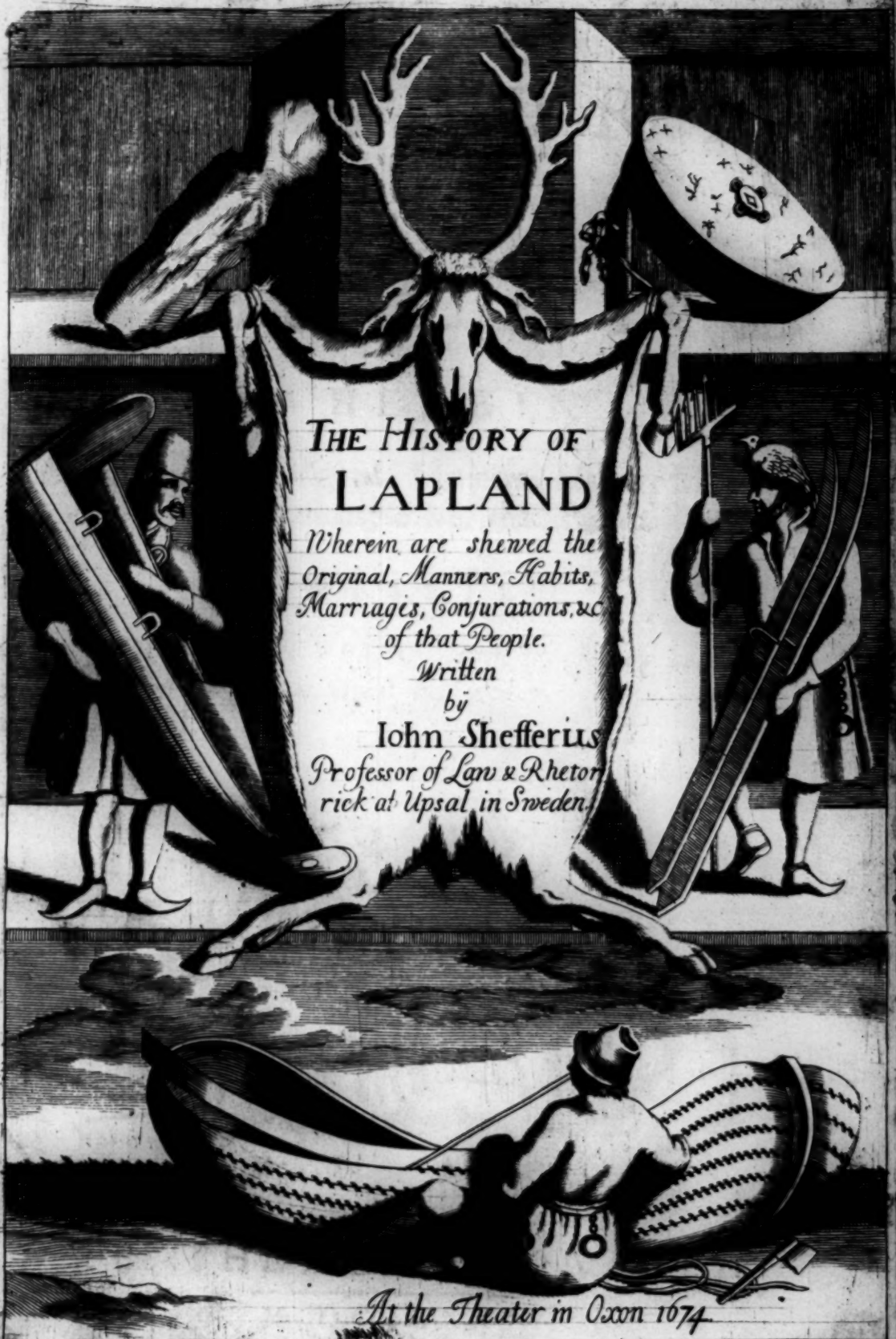
THE HISTORY OF
LAPLAND
Wherein are shewed the
Original, Manners, Habits,
Marriages, Conjurations, &c.
of that People.
Written
by
Iohn Schefferus
Professor of Law & Rhetorick at Upsal in Sweden.
At the Theater in Oxon 1674

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By JOHN SCHEFFER, *Professor of Law and Rhetoric at* Upsal *in* Sweden.

28

At the THEATER in *OXFORD*.

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THE HISTORY OF LAPLAND

WHEREIN

Imprimatur

RA. BATHURST,
Vice-Canc.

July 8. 1674.

THE PREFACE.

THE Reader may please to take notice, that the diligent and learned Author of this History, (to the writing of which he was commanded, and therein assisted by the Chancellor of Sweden) hath in the whole work taken care to justify what he relates, from the faith of authentic records, the testimony of Historians, and the Discourses of Laplanders themselves, with whom he had ready opportunities of converse. And this he hath don so precisely, that having in the contexture of his work, given a full account of what he thought observable in the writings, or narratives to which he refers; he afterwards constantly puts down at length the very words of his Authors, a great part of which are in the Swedish Tongue. Now in this Edition we have spared our selves the labor of such repetition; which we hope will not be regretted by the Reader, who we suppose would not have bin much edified by them. As to the subject here discours'd of, twill not be needfull to give a character of it. Military Action, and those public murders in which other Histories triumph, have no share here. Hunger, cold and solitude are enemies that engage all the fortitude of this People: and where so much passive valor is necessary, we may dispense with the want of Active. Amidst the barbarity and darkness which reign in Lapland, there appear strictures of light, which will entertain the eie of the most knowing observer; as the Stars are no less remarkable then is the Sun it self. However the Reader will

not

not fail to meet here with what may gratify his curiosity. Warmer Climates having all the comforts and necessaries of life plentifully bestowed upon them, are but a more distant home; where we have little else talk'd of, then what we daily see among our selves: but here it is indeed, where, rather then in America, *we have a new World discovered: and those extravagant falsehoods, which have commonly past in the narratives of these Northern Countries, are not so inexcusable for their being lies, as that they were told without temtation; the real truth being equally entertaining, and incredible.*

THE

THE HISTORY

every year with rags *lapt* about them, which is the signification of *Lapp* in that

Pa
FINLAPLAND HERETOFORE CALLED
NORWAY
LAP
MARK
PITALAP
MARK
VMALAPP
MARK
THE BOTHNIE BAY
CRIANNA
BOTHIA
ANGERM

North Cape
Wardhouse
Wardhuys
SYRIDEI NNIA
Trych
Kola
TRINNIS
Lapland Subject to the Muscovites called by the Ancients
BIARMIA
Kandalox
Kandalox
THE WHITE SEA
MARE
Cholmogro
Lampas
TAVASTIA

THE HISTORY OF LAPLAND

CHAP. I.

Of the Name of Lapland.

THIS Country doth not every where pass by the same name. By some 'tis called *Lappia*, as *Johann. Magnus* in the Preface of his history, and *Saxo Grammat.* in his 5th book; by others *Lapponia*, as *Olaus Magnus* in the explication of his Map of *Scandinavia*, and *Ziegler* in his description of the Northern Countries, and before these *Ericus Verfaliensis*, and after them *Andr. Buræus*. The *Swedes* usually call the Country *Lapmarkia*, in whose language *Mark* signifies Land; the *Danes* and *Norwegians*, *Laplandia*, and also *Findmarkia*, as appears from *Petr. Claudus* description of *Norway*: for no one can gather any thing else but an account of this Country, from his whole 38th Chapt. which himself too seems to intimate, when he promises more about *Findmarkia* in his description of *Lapland*. Of it's being call'd *Findmark*, I shall speak in another place; Now we will see why 'tis call'd *Lapponia* and *Lappia*, the Etymology of which words is not yet agreed upon by the Learned. *Ziegler* thinks they were named so by the *Germans*, from the dulness and stupidity of the people, which the word *Lappi* signifies amongst them; but this seems improbable, since this Country is but of late known to the *Germans*, and none of their antient Writers make any mention of *Lappia*. Moreover, the *Finlanders*, *Swedes* and *Russians*, who differ much in their language from one another, as well as from the *Germans*, call it all by the same name; and the *Germans*, who are so remote from *Lapland*, could not transmit this name to these more Northern Countries, especially when they had little or no commerce with them. Neither are the people so very dull and stupid, as *Ziegler* himself afterwards acknowledges, when he confesses they are good at the needle, and make delicate embroidered clothes. Neither can I assent to *Wexionius*'s opinion, that the *Swedes* gave them this name from their wearing of *Skins*; for *Lapper* and *Skinlapper* do not signify skins, but the same as the Greeks λαπη (in English *Rags*) from whence *Ol. Petr. Nieuren*, who writ of *Lapland* in *Gustavus Adolphus*'s time, derives their name from their coming into *Swedland* every year with rags *lapt* about them, which is the signification of *Lapp* in that

language. But they do not deserve that name, meerly for this reason, any more than the *Finlanders* and others, for they are generally clothed in good woollen garments, as we shall shew hereafter. *Grotius* thinks they are call'd *Lapps* from running or *leaping*, but *Læpa*, which in the Swedish language signifies to run, is writ with a single *P*, and the name of this Country with a double one: and these People naturally are no great runners, tho by an art they have of sliding over the frozen snow, they are very swift in their motions. Some think that the Inhabitants do not denominate the Country, but the Country the Inhabitants, as in the name of *Norwegians* and others, which seems to be strengthned by this, because *Ol. Magnus* calls them *Lappmanni*, after the manner of *Nordmanni*, *Westmanni*, and *Sudermanni*, in which words *Manni* signifying *Men*, they were call'd *Lappomanni*, *i. e.* Men of *Lappia*. [a] Others fancy that the name of the Country is deriv'd from *Lappu*, which in the *Finnonick* language is *furthermost*, because it lies in the farthest part of *Scandinavia*. There is yet another opinion which may seem no less plausible then any of the former, which agrees as well with the signification of the word *Lapp* among the *Laplanders* themselves, as the credit given to what has been matter of fact, *viz.* that 'twas call'd *Lappia*, not from its situation, or other such like accident, but from the *Lappi* that inhabited it. So that I take *Lappi* to signify no other than *banish't* persons, which is the genuine signification of *Lapp* in the *Lapland* language; for the *Laplanders* were originally *Finlanders*, and from leaving their Country may be presum'd to have took their name, and that not of their own choosing, but the *Finlanders*, [b] imposition, with whom to *Lapp* signifies to run away: whence the compellation seeming something scandalous, no person of quality to this day will endure to be call'd by it, tho from the *Finlanders* others Nations, as the *Germans*, *Swedes* and *Muscovites*, have learnt to call them so. But they of *Lappia Umensis* stile themselves *Sabmienladi*, and those of *Lappia Tornensis*, *Sameednan*, from the word *Sabmi* or *Same*; the signification of which, and whence they had it, we shall see hereafter.

At what time this Country and it's inhabitants were first distinguish't by these names *Lappia* and *Lappi*, 'tis hard to prove: 'tis certain 'twas but of late, for the words are not found in any antient writer, neither in *Tacitus*, who mentions their neighbours and forefathers the *Finlanders*, nor in *Ptolomy*, *Solinus*, *Anton. Augustus*, *Rutilius*, or others, neither in Authors nearer home (not to name *Jornandes*, *Paul. Warnefrid*, &c.) nor in those who have writ the actions of *Herand* and *Bosa*, or *Gætricks* and *Rolfus*, or King *Olafus* in the *Islandick*, *Norwegian* or *Gothick* language: we find nothing of them in *Adam Bremensis*, whose diligence in writing of the Northern Countries, his *Scandinavia* sufficiently testifies; or in *Sturlisonius*, who writ very accurately of these parts in his own language. Therefore I cannot be so easily persuaded with *Grotius* to believe *Gluverius*, who says they were mention'd in the *Peutingerian* Tables, the Author of which is thought to have liv'd at least before *Theodosius*'s time, i. e. 600 years before *Adam Bremensis*: how then could he, that was none of the best Geographers, if we may beleive *Welserus*, and very far distant from these parts, give us any account of them, since *Adam Bremensis*, who was so near a neighbour, and had commerce with those that lived there, could give us none? Besides, in that Table the *Sarmatians* are called *Lupiones*, with whom the *Lappi* were nothing concerned, neither doth any antient Author say they were seated so far Northward: wherefore the *Lupiones* there described

[a] *Johann. Tornæus.* [b] *Ol. Petr. Nicaren. Plantin. jun. Præf. MS. Lexic. Lappon.*

are any People rather then the *Laplanders*, for at that time, when the Author writ, they were not so much as known to any of their neighbours, the *Gothick Norwegian* or *Danish* writers. The first that mentions *Lapland* is *Saxo Grammat.* Hist. Dan. l. 5. who lived and wrote about *Ann.* 1190, and therefore was after *Adam Bremensis* (who lived about 1077) near 130 years, in which interval this name must needs come first in use. For *Saxo* making mention of such a Country a great while before, in the time of *Frotho* the third contemporary to *Alricus* King of Swedland (who they say lived before Christ) doth not prove that 'twas called so then, but that that Country might afterwards have had this appellation; and I am fully perswaded, that *Adam Bremensis* would not have omitted this name if he had had any knowledge of it. Afterward *Er. Upsaliensis* speaks of it about 1470 *i. e.* almost 300 years after *Saxo*, and 200 before this present time. After them *Jac. Ziegler* made a large and learned description of it, by which it came to be known all over *Europe*. For however we may meet with the name *Lappia* in *Saxo*, none but the *Swedes* and *Finlanders*, before *Zieglers* time, knew any thing of it. And so much for the names of *Lapland*.

CHAP. II.

Of the Situation of Lapland.

THE true and exact situation of this Country the Antients seem not to have sufficiently discovered. *Saxo* makes it bordering upon *Jamtia*, extending its self as far, or rather lying as it were between *Helsingia* and *Finland*, when in these words he says *the Provinces of the* Helsingi, Iarnberi, Iemti, *with both the* Lappia's, *as likewise* Finnia *and* Estia *paid annual tribute to one Domarus. Ericus Upsaliensis* seems to make it a part of *Finland*, mistaking it for a certain part of that Kingdome so called, on the one side adjoining to *Swedland*, on the other to *Russia*, giving it a place between *Carelia* and *Nylandia*. *Ol. Magn.* in his Table, and so his brother *Joban. Magnus* in the Preface of his History, place it higher then the western *Bothnia*, making neighbours to it *Strikfinnia* furthest towards the North, and *Biarmia* towards the East; though some [a] think there is no such place as *Strikfinnia*, as it is certain there is none in those parts at this day called by that name. But yet we must not slightly pass over the unanimous opinion of so many learned men, especially *Saxo*, not a little knowing in the Northern affairs, who have all not barely named it, but have described the humours of the Inhabitants, their manners, habits and fashion of their governments, with other matters belonging to them. Instead of the *Strickfinni* or *Scriefinni* of *Joban.* and *Ol. Magn.* I would rather read it *Scritofinni*; and as for *Skidfinni* as *Adr. Buræ* would have it, all the Antients, what ever else they differ in, will agree in this, that there must be an *R* in the word. *Jornandez* calls them *Scretfennæ*, *Paul. Warnefrid.* and *Diacon. Scritobini* changing *f* in *b* (of which and some other things of the like nature I will treat in due time and place) *Adam Bremensis Scritefinni*: and the Greeks agree in this writing, so that we ought not to doubt of the Latines. *Procopius*

[a] Buræus *in his descr. of Swedland.*

will have them ſometimes Σκριθίφινοι, other times Σκριφίφινοι. Beſides 'tis manifeſt ſince the *Scritefinni* are the ſame with the *Finni*, whoſe Etymology in their own language is from leaping, by an art they have, by which with crooked pieces of wood under their feet like a bow they hunt wild beaſts; they could not therefore take their name from *Skidb*, ſignifying the wooden ſhoes themſelves, but from their leaping, *i. e.* ſwift running with them, which doubtleſs antiently was meant by *Skriida*, and which the Author cited by *Warnius* in the 46 page of his Lexicon confirms, where he relates the form of an oath made by *Hafur*, that he would preſerve the peace *Quamdiu Finnur skriidar*, *i. e.* as long as the *Finlanders* continued their manner of leaping. As for the Etymology that is there given, that it ſignifies their wandring up and down, 'tis altogether falſe, for *Skridske* at this day denotes thoſe wooden ſhoes which they run upon the ice with; neither doth *Skirida* ſignify any thing elſe among the Antients but to glide along the ground, for they do not take up one foot after the other, as in common running, but carrying themſelves ſteady upon the frozen ſnow, they move forward ſtooping a little, as ſhall be ſhewn hereafter. And perhaps this is the onely cauſe that they are called *Himantopodes*, People creeping upon their knees; which agrees exactly with theſe *Scritofinni*: for they hearing that *Skriida* was to creep along, what could they fancy the *Scritofinni* to be, but People not going like other men, but crawling forward like creeping animalls, but of this I ſhall ſpeak more at large when I come to the *Laplanders* gliding upon the ice. That which I would chiefly evince here, is, that there are ſuch a people rightly called *Scritofinni*, and the Country which they inhabit is *Scritofinnia* or *Scritfinnia*, and that there is no reaſon we ſhould think there was no ſuch place, ſince there are thoſe who are called *Scritfinni*, *i. e. Finlanders*, who run upon the ice with wooden ſhoes, whoſe Country from thence may well be called *Scritofinnia*. And the ſame may be urged for *Biarmia* againſt thoſe that will not allow there is any ſuch place. For firſt the antient Writers making frequent mention of it, as that Author of the Hiſtory thereof, calls it often *Biarmaland* in the old *Gothick* or *Iſlandick* language, who alſo calls the King of it *Hereker* in Ch. 7. and his two Sons, the one *Rærik* the other *Siggeir*. *Saxo* likewiſe in his 9th book, ſpeaks of a certain King of this place, who reigned in the time of *Regner* King of the *Danes*, making it border upon *Finland*, when he ſays the King of *Biarmia* fled for refuge to *Matullus*, who then reigned in *Finland*. But now granting there were antiently ſuch names as *Biarmia* and *Scritfinnia*, it remains doubtfull ſtill whether they were diſtinct Countries or no. All Authors except *Johan.* and *Ol. Magn.* ſeem to make them the ſame, *Procop. Jornand. Paul. Warnfrid.* and *Adam Bremenſis* ſpeak of *Scritfinnia*, but none of *Biarmia*, and the Northern writers do juſt contrary. *Saxo* indeed mentions them both, but not at the ſame time: once in his Preface he names *Scritfinnia*, leaving out *Biarmia*, in other places he names *Biarmia* omitting the other; from whence I am almoſt of opinion that 'tis the ſame Country called by native Writers *Biarmia*, by forreign *Scritfinnia*. We may add further that as *Adam Bremenſis* makes *Scritfinnia* next to *Helſingia*, the Author of the Hiſtory of *Herand* and *Boſa* ſets *Biarmia* in the ſame place, ſpeaking of ſome Woods in it, and Rivers that emty themſelves into the *Sinus Bothnicus* or bay of *Gandvia* next to *Helſingia*. And moreover as the *Scritfinni* are a People of *Finland*, which not onely their name, but an old Chorographick Table commended by *Grotius* doth intimate, diſtinguiſhing the *Fenni* into the *Scritfenni* and *Redefenni*, ſo 'tis probable of the *Biarmians*

[b] *Paul. Warnefrid.* [c] *Ad. Brem. Solin. c.* 44.

as

~~lines that usually commend Lands for Agriculture. Thus as to his urging it~~ as well for their neighbourhood to *Helsingia*, of which before, as for their worshipping a God by the name of *Jomala*, which is a *Finland* word, denoting God amongst them to this day. Moreover the *Biarmians* have many other things like the *Finlanders*, as the Art of darting, of Magic, *&c.* So that *Biarmia* may be a Colony of *Finland*, whose People were called by Strangers, from their *skirring* along, or gliding upon the snow, *Scritofinni*. But now supposing all this true, and that the *Biarmia* of the Ancients, and *Scritfinnia* were the same, 'tis a question still whether *Lapland* be distinct from them or not. *Joh.* and *Ol. Magnus* in their Geographic Tables and descriptions, make them distinct Countries. But that cannot be; for if *Scritfinnia* and *Biarmia* reach one way to *Helsingia* and *Jamtia*, on the other to *Finland*; if they lye so near these Provinces, and extend to the Bay of *Bothnia* (both which have bin demonstrated before) I do not see where *Lapland* can have any place at all. And the same Authors are also mistaken in putting it South of *Biarmia* and *Scritfinnia*, whereas the Antients placed these beyond it. For that they mean't only by *Biarmia* that which the Swedes now call *Trennes*, appears to be false from what has bin said before: for where are any Rivers in *Trennes* that run into the Bay of *Bothnia*? and how is it bordering upon *Finland*? Wherefore contrary to *Joh.* and *Ol. Magnus*, I think rather that *Lapland* is the same that was first by the Inhabitants called *Biarmia*, by Strangers *Scritfinnia*, then changing the name for some of the reasons here produced, it came to be *Lappia* or *Lapponia*; which beginning from *Jamtia* and *Angermannia*, goes all about each *Bothnia*, and at length ends in the extremities of *Carelia* and *Finland*, so as to comprehend all the whole tract from the North even to the main Ocean, the white Sea, and the Lake *Ladek*, which are the very bounds of old *Biarmia* and *Scritfinnia*. But that it went as far as the Ocean, the Antients seem not to have so well understood, nor indeed *Johan.* and *Ol. Magnus*, who in those parts have made *Scritfinnia* and *Biarmia* different Countries from *Lapland*. So also *Damianus Goes*, who, whatever he knew of *Lapland*, had it from them, says it extends it self to unknown Regions, because he knew not who lived further towards the North Sea. But the Antients have placed there, besides the *Scritfinni*, the *Cynocephali*, *Busii*, *Troglodytes*, *Pygmies*, *Cyclops's*; and some others, passing by the *Humantopodes*, of whom we have spoken before: tho in this age none doubts but the *Laplanders* inhabit it all, and those who have sailed along those Coasts have met with none others but *Laplanders*. In fine *Charles* the 9th King of *Swedland* in the year 1600, being desirous to know the truth of that Country, sent two famous Mathematicians, *M. Aron. Forsius* a Swedish Professour, and *Hieronymus Birkholten* a German, with Instruments, and all necessaries to make what discoveries they could of *Lapland*; who at their return, did certify, and make it out, that beyond the Elevation of the Pole 73 degrees there was no Continent towards the North but the great frozen Sea, and that the farthest point was *Norcum* or *Norcap*, not far from the Castle of *Wardhouse*. But of this distant *Lapland* those that are curious may enquire at their leisure, we purpose to treat here only of that which is subject to the Government of the *Swedes*; and this is a vast Country, thought by *Paulinus* in his history of the North, of equall extent almost with all *Swedland* properly so called. *Andr. Buræus* says it contains in length above 100 German miles, and in breadth 90. All this Country comes now under the name of *Lapland*, in which all agree that

ever described it; and if we would take an account of the Climate of it by this vast compass of Earth, we must begin from the 64th degree of latitude, and so to the 71; but in longitude it must extend at least to the 27th Meridian, or more. Moreover if we will compute the longitude from journies that have bin made thither, all hitherto have unanimously put the beginning of it about the 38th degree, and the end in the 65th. And this may suffice partly for an account of the situation of *Lapland* in general; and partly of that which is subject to the *Swedes*. *Dam. à Goes*, a Knight of Portugall, sets its bounds thus in his description of Spain: *Lapland is divided into the Eastern and Western part, the Bothnick Sea coming between. The extremity of it is Tornia. Eastward it reaches to the white Lake, towards the North comprehending diverse Provinces, and extends it self beyond all knowledge. On the West towards Island it joins to part of Norway, and on the other side of Norway 'tis bounded with Swedland, Finland, and both the Bothnia's.* But *Ol. Petr. Nieuren* confutes this of the *Bothnic* Sea lying between; for so part of *Lapland* would lie in *Finland* or *Ostrobothnia*, part in *Westrobothnia*, which every one knows is false; and the very vulgar can tell so much, that the *Bothnic* Sea comes not any where within 18 or 20 miles of *Lapland*: tho this ought not to pass beyond *Damianus*'s time, since *Nieurenius* himself confesses in another place, that the *Laplanders* had their seat about the *Bothnic* Sea, but that afterwards they were driven out, of which I shall speak hereafter. I will only add here a Table of the latitudes and longitudes of the chiefest Places, as they were taken by *M. Aronis Forsius* and *Hieronymus Birckholten* Ann. 1600.

	Longit.	*Latit.*
Uma	38, 0.	65, 11.
Pitha	40, 0.	66, 14.
Luta	40, 30.	66, 30.
Tœrmi	42, 27.	67, 0.
Rimi	42, 20.	67, 1.
Lappijærf	42, 33.	70, 9.
Antoware	44, 4.	70, 26.
Tenokijle	46, 0.	70, 50.
Porsanger	44, 2.	71, 42.
Porsanger	43, 35.	71, 35.
Lingen	37, 30.	70, 30.
Trænees	32, 30.	70, 25.
Euvenes	33, 35.	70, 0.
Titisare	37, 55.	69, 40.
Piala	41, 40.	69, 15.
Siguar	38, 35.	68, 59.
Tingwar	38, 0.	69, 40.
Rounula	39, 30.	69, 47.
Kostokrine	42, 0.	69, 17.
Waranger	45, 0.	71, 35.
Lanzord	45, 35.	71, 26.
Hwalsund	42, 40.	71, 12.
Skrisæ	38, 50.	71, 18.
Trumsæ	35, 52.	70, 55.
Andaces	32, 0.	70, 30.
Serghen	32, 20.	69, 3.
Wardhus	52, 0.	71, 55.
Norkaap.	45, 30.	72, 30.

I pro-

I proceed next to the disposition and nature of the Country, having first given you a Map of it.

CHAP. III.

Of the temperature of the Air, and soil of Lapland.

WE have seen how *Lapland* is situate; let us next proceed to other particularities of it. That 'tis very near the Pole appears from its latitude, insomuch that for some months in the Summer the Sun here never sets, and on the contrary in the Winter it never rises, which *Herberstein* says is but forty days, and tho three hours in the night the body of it is something darkned, so that his rays appear not, yet there is so much light, that they continue their work all the while. Indeed the same account is not to be taken of the whole Country, since part of it lies nearer, and part further distant from the Pole; and of these too some parts are more East, and some more to the West, from whence 'tis that with some of them the Sun is scarce above the Horizon for so many days as he pretends. And altho in the Summer it never sets and goes below the Earth, yet neither does it rise much above it, but as it were kisses and gently glides along the Horizon for the most part; as likewise in the Winter when lowest it is not much beneath it: which is the reason that tho they have one continued night for some months, yet every day the Sun comes so near, that it makes a kind of twilight. *Joh. Magnus* says that in the absence of the Sun there are two twilights, one in the morning, the other in the evening, in which those poor remainders of day provide that the night should not be utterly destructive. And by how much the Sun is farther absent, the light of the Moon is clearer. Hence *Petr. Claud.* says that when the Moon shines they go a fishing, and dispatch all other necessaries that are to be done without doors; and when it does not, if the air be clear, even the light of the Stars so much abates the darkness, that the horrour of the night is much lessened, and there is light enough for the dispatch of severall businesses, which is farther assisted by the whiteness of the Snow. The Air of *Lapland* is cold, but fresh and clear, and consequently very wholesome, being much purified by the winds which are here very frequent and violent. It has bin attested to me by eye-witnesses, that there rises a certain wind out of the Sea, which beginning to blow raises presently such thick and dark clouds even in the midst of Summer, that they utterly hinder the sight, and in the Winter drives the snow with such force and quantity, that if any person be surprised abroad, he hath no other remedy but to throw himself on the ground with some garment over him, suffering himself to be quite buried in snow till the storm is past, which don, he rises up, and betakes himself to the next Cottage he can meet, all paths and roads being hid in the snow. But the strongest and most irresistible winds are upon the Mountains, where they throw down all

things they meet with, and carry them away by their violence into far distant places, where they are never seen or heard of afterwards. Their only help against these is to convey themselves into dens and caves. Here is rain as in other places, sometimes more, and sometimes less, but in the midst of Summer, this as likewise the neighbouring Countries have very seldom any at all. Snow they have more often, and so much that in the Winter it covers all the Country, of which they make this advantage, that they can travel the more securely in the night; for the light of the Moon reflected from the snow, enlightens all the fields, that they can discern and avoid any pits, precipices and wild Beasts, that would otherwise annoy them: so convenient are the wayes for any journy, that two rein deer will draw a greater load over the trodden snow, then a Cart and ten Horses can in the fields at other times. These snows in some places, as on the tops of their highest hills, remain perpetually, and are never melted by the strongest heat of the Sun. In the upper part of *Lapland* there are Mountains rising to such a vast hight, that the snow continues upon them Summer and Winter, and is never dissolved, but in other places the Land is every year overflown with floods of melted snow. They have also very great frosts and mists, and good store of them, which sometimes so thicken the air, that the sight is quite obstructed, and Passengers cann't distinguish one man from another to salute or avoid him, tho he be come close up to them. It is so extreme cold here in the Winter, that 'tis not to be endured but by those who have bin bred up in it. The swiftest Rivers are sometimes frozen so hard, that the ice is more than three or four cubits thick; and their greatest Lakes and deepest Seas bear any burdens whatever. Nor is the Summer, which to some may seem incredible, more moderately hot. For tho the Sun be very low, and his raies oblique, yet lying upon them so long together, their force is strangely increast; the only allay being from the vapors rising out of the neighbouring Sea, and from the snows, which as well in Summer as Winter continue undissolv'd in hollow places between the hills. As for Spring and Autumn they know neither, there being so very little space between the extremity of cold in the Winter, and heat in Summer, that by Strangers 'tis look't upon as a miracle to see every thing springing fresh and green, when but a week before all things were overwhelm'd with frost and snow. *Ol. Petr. Nieuren.* has observed it as a memorable thing, and which he would not have believ'd from any one had he not seen it himself, that in the year 1616, June 24, going to the Church of *Thor*, he saw the trees budding, and the grass coming up green out of the ground, and within a fortnight after he saw the Plants full blown, and the leaves of the trees at their perfection, as if they had known how short the Summer was to be, and therefore made such hast to enjoy it. Their soil is generally neither very fertile nor barren, but between both, full of flints, stones and rocks, every where appearing high, by whose unevenness and roughness the rest of the ground about is useless. The ground is generally very soft and slabby, by reason of the many Lakes and Rivers overflowing, yet would it be fit either for tillage or pasture if any would be at the pains and charge of draining it. *Ol. Petrus* saies of the Southern part, lying under the same climate and influence of the Heavens with *Bothnia*, that 'tis as apt to bear any grain as the Western *Bothnia* it self, but this is not without a concurrence and aptitude likewise of the soil: and he himself confesses in Chap. 12th, that the Land is stony, sandy, uneven, overrun in some places with briars and thornes, and in others nothing but hills, moores, fennes and standing waters, which are not the qualities

lities that usually commend Land for agriculture. Then as to his urging its verdant and rich pastures, it doth not follow that all Land which yields much grass should be equally capable of bearing good corn. Yet doth the Land afford plenty of grass, and that so good that their Cattel are fatned much cheaper and sooner with it than any other thing, as also divers hearbs, but particularly 'tis happy in all kind of pot-hearbs. There are many large Woods and Forests, especially towards *Norway*, but not very thick; likewise steep rocks and high mountaines called *Duffrini*; upon whose naked tops, by reason of the violence of the winds to which they are exposed, never yet grew tree. Below these hills lie most pleasant Vallies, in which are clear fountaines and rivulets innumerable, which emtying themselves into the rivers, at length are carried into the *Bothnic* Sea. Their water is clear, sweet and wholesome, only their Forests abound with stinking and standing Pools. This Country Winter and Summer hath an incredible number of all kinds of wild beasts, especially the lesser sorts, which suffice not only for their own use, but to drive a great trade with their neighbours. They have Birds also of all sorts very many, but Fish in such abundance that a great part of the Natives are entirely fed by them. But of all these we shall speak in their proper places. I will add no more here but this, that the Description of old *Finland* or *Scritofinnia* by the Ancients is the same which hath bin given here of *Lapland*; to confirm what I said before that these Countries differ only in name, and not in nature and situation. We come now to its Division.

CHAP. IV.

Of the Division of Lapland.

THOSE who have writ of *Lapland*, mention different divisions of it. *Saxo* in his 5th Book, and elsewhere, speaks of two *Laplands*, and after him *Johannes Magnus* tells us, *that both the* Laplands *are joined together Southward*. I suppose in that division they had respect to their situation, and meant the Eastern and the Western *Lapland*: for so *Damianus Goes*, who seems to borrow from *Joh. Magnus*, expresses it. *Lapland*, saith he, *is divided into the Eastern and the Western, separated from each other by the Bothnic Sea*. From whence we may gather that that part of the Country which lies on one side of the *Bothnia*, was called the Eastern *Lapland*, and that which lies on the other, the Western.

Besides this division of *Lapland*, there is another taken from the places most frequented by the Inhabitants. For one part thereof, lying along the Coasts of the Ocean, is from thence called *Siæfindmarken*, that is *the maritime Lapland*; the other lying higher on the Continent, *Fiældmarken*, that is, *inland Lapland*: tho by some they are called simply *Findmarken* and *Lappmarken*. This last division *Pet. Clana* gives us in his 27th Chapter. *All the Sea Coasts*, saith he, *Northward and Eastward as far as* Findmarkia *reaches, are possest by the* Siæfinni, *or maritime Finlanders, but the mountainous and champaign Country, by the Lapfinni, from thence named Lapmarkia or Wildfindlandia, that is wild or savage Findland*. Where he calls one part of the Country *Lapmarckia*, the

other *Findmarckia*, the one lying along the shore, and bordering on the Sea, the other mountainous, woody, and savage, upon the *Terra firma*. And this too may be worth our notice, that *Wildfinland* with him is that which others call *Lappmarkia*: I suppose, because the Natives live by hunting, as those of the other do by fishing. For he presently adds, *There are many thousands in that place that feed on nothing but the flesh of wild Beasts.* And indeed some there are with whom those only pass for the true *Laplanders*: as *Samuel Rheen*, who in his 2d Chapter of his forementioned Book, tells us, *that besides the Scrickfinni* (so he calls them that with *Pet. Claud.* are *Siæfinnes*) *there are other true* Laplanders, *that live on nothing but rain deer.* And so from the Natives feeding on wild Beasts, *Lapland* properly so called, is also stiled *Wildfindland*, in opposition to *Findmarkia*, whose Inhabitants live both on Fish and Cattel. And yet there may be given another reason for the imposition of this name, from the many woods of that Country. *Olaus Magnus* in more places then one calls the natives, men that dwell in woods, or *Savages*: as in the title of his 3d Chapt. of his 4th Book, which is, *Concerning the fierceness of the* Savages, *or those that dwell in woods*, in which Chapter he describes the *Laplanders.* And in the following Chapter he says, *that the wild* Laplanders *are clothed with rich skins of several Beasts.* The Baron *Herberstenius* also in his History of *Moscovy*, calls them *Savage Laplanders, who tho they dwell*, says he, *on the Sea Coast in little Cottages, and lead a brutish kind of life, are yet more civilized then the Savages of Lapland*: whence 'tis plain, that by the *Findlanders* living near the Sea, he means those that others call *Siæfinnes*, and by the *Savage Laplanders* those that possess the inland Country, who he thinks were so called from their wildness and barbarity. And by and by he adds, *that by converse with Strangers, who come thither to trade, they begin to lay aside their Savage nature, and become a little more civilized.* Afterwards he calls them *Diki Loppi*, which name the *Moscovites* give them at this time, as hath been shewed elsewhere.

There is also a 3d Division of *Lapland*, that respects the several Princes to whom the Country is in subjection. And this *Andr. Buræus* intends, when he tells us, *The greatest part of* Lapland, viz. *the Southern and inland Country, belongs all to the Kingdom of Sweden: The maritime tract, that lies on the Ocean, and is called Findmark* (*whose Inhabitants the* Sicefinni, *or maritime Findlanders, are so named from their living by fishing*) *to Norway: The rest of them that dwell from the* Castle of Warhuus *to the mouth of the* white Sea, *are subject to the Russians; which part the Swedes call Trennes, the Natives Pyhinienni, and the Russians Tarchana volsch.* Of their subjection to these severall Princes, we shall speak when we come to treat of their Government; and also of those parts that belong to *Norway* or *Denmark*, and *Russia*. At present we shall only mention the division of that part which is under the *Swedes*, and is named by *Buræus*, the Southern and inland *Lapland*, and by *Petr. Claud. Lappmarkia* properly so called. This is divided into six lesser parts called *marker*, or *lands*, tho *Buræus* chuses to render them Territories or Provinces. Each of these have their distinct names, and are called *Angermandlandslapmark, Umalappmark, Pithalappmark, Lulalapmark, Tornalapmark, Kiemilapmark.* So *Samuel Rheen* in his first Chapter, *That part of* Lapland *which belongs to Sweden is divided into the Kiemensian, Tornensian, Lulensian, Pithensian, Umensian, and Angermanlandensian Lapmark.* *Buræus* mentions but five of these Provinces,

Provinces, viz. *Umalappmark*, *Pithalappmark*, *Lulalapmark*, *Tornelapmark*, and *Kimilapmark*, comprehending *Angermandlandslapmark* under *Umalapmark*, not that they are one and the ſame Province, but becauſe they are both governed by one Lieutenant. Each of theſe Provinces take their name from Rivers that run thro the midſt of them, as *Wexionius* in his deſcription of *Swedland* aſſures us. As for their ſituation, *Angermanlandslapmark* borders upon *Angermannia* and *Jemtia*, to this joins *Umalapmark*, next to that is *Pithalapmark*, and then *Lulelapmark*, all of them lying Weſtward, reaching on one ſide to that ridg of Hills that divides *Swedland* from *Norway*, and on the other ſide to the Weſtern *Bothnia*. Northward of them lies *Tornelapmark*, and extends it ſelf from the fartheſt corner of the *Bay of Bothnia* all along the North Sea, called by Seamen *Cape Noort*. Next to this lies *Kimilapmark*, winding from the North toward the Eaſt, and bounded on one ſide by the Eaſtern *Bothnia*, on another ſide by that part of *Lapland* that belongs to *Ruſſia*, and on a third ſide by *Cajania* and *Carelia*.

Moreover theſe Provinces we are ſpeaking of, are ſubdivided into leſſer parts, called by the *Swedes Byar*, as *Samuel Rheen* tells us, and are equivalent to our *Shires*, and the *Pagi* of the Ancients. So in *Cæſar* we meet with *Pagus Tigurinus*, and *Pagi Sueborum*, which were not Villages or Country Towns, but large parts of a Country, ſuch as the *Greeks* called νόμοι, uſed in ancient times in the diviſion of Ægypt. Hence the *Gloſſary* renders the ancient *Toparchiæ*, *Pagus*, παροικία, χώρα, νόμος. There are ſeveral of theſe *Pagi* or *Shires* in each Province, except *Angermanlandslapmark*, which makes but one *Pagus*, vulgarly called *Aoſabla*. *Umalapmark* hath four, *Vina*, *Lais* or *Raanby*, *Granby*, and *Vapſteen*. *Pithalapmark* ſeven, *Graotreikby*, *Arfwejerſby*, *Lochteby*, *Arrieplogsby*, *Wiſterſby*, *Norrveſterby*, *Weſterby*. *Lulalapmark* five, *Jochmoch*, *Sochjoch*, *Torpinjaur*, *Zerkiſlocht*, and *Rautomjaur*. *Tornelapmark* eight, *Tingawaara*, *Siggewaara*, *Sondewara*, *Ronolaby*, *Pellejerf*, *Kiedkajerf*, *Manſialka*, *Saodankyla*, *Kithilaby*. So that all the Territories or Provinces are divided into 33 *Byars*. In each of theſe there are ſeveral *Clans* or Families, which the *Swedes* call *rakar*, each of which have a certain allotment of ground aſſign'd them for the maintenance of themſelves and their Cattel; not in the nature of a Country Farm with us, but of a very great length and bredth, ſo as to include Rivers, Lakes, Woods, and the like, which all belong to one *Clan* or family. In every *Biar* there are as many allotments as there are families that can live of themſelves, and are not forced by poverty to ſerve others. In the *Byar* called *Aoſabla* there are about 30 of theſe *Clans*, or families, in others more or leſs according as they are in bigneſs, which all have their ſeveral names, tho 'tis not worth while to repeat them. And thus much ſhall ſuffice of the third diviſion of *Lapland*, not lately made (except that under *Charles IX* ſome *Clans* had certain allotments aſſign'd them) but derived from very ancient time, as appears from hence that neither the *Laplanders* have known, nor the *Swedes* given them any other, ſince the Country hath bin under their ſubjection. Nor are the words modern, or taken from any thing that may give any cauſe to ſuſpect them of novelty: which I the rather obſerve, that from hence the native ſimplicity, agreable to the antiquity of the Nation, may appear.

CHAP. V.

Of the Laplanders *in reference to the inclinations, temper and habit, of their minds and bodies.*

IT is almost peculiar to this People to be all of them of low stature, which is attested by the general suffrage of those Writers who have described this Country. Hence the learned *Isaac Vossius* observes, that *Pygmies* are said to inhabit here, and adds that they are a deformed People: but in truth their feature and proportion is good enough, and that they are not distorted sufficiently appears from their great agility of body, and fitness for active employment. Nor need we dispute of this, since in *Sweden*, we see them every day among us, and can observe no defect in any kind, or deformity, by *Lomenius* unjustly ascribed to them. *Ol. Mag.* and *Torneus* esteem their young women indifferently handsome, and of a clear skin, which I have often seen my self; for they take great care to preserve their natural beauty, which the men neglect to do: and therefore if they are less amiable then the other Sex, it is to be imputed to their choice, not nature. To which we may add the length of their frosts, and the bitterness of the Air, against which they neither arm themselves sufficiently with clothes, nor know how to do so: besides the smoak which continually fills their cottages empairs very much their natural complexion, which is the reason why most of the men also are so swarthy. And as they are generally short, they are also very lean, and 'tis rare to see a fat man amongst them, for the cold that prevents their growing tall, dries up likewise their moisture, and makes them apt to be slender. They are also very light in respect of their bulk and stature, which comes from their not eating any Salt, if we will believe *Ol. Petr.* And thus much may be said in general of the frame and condition of their bodies. As for their particular parts they have thick heads, prominent foreheads, hollow and blear eyes, short flat noses, and wide mouths. Their hair is thin, short and flaggy, their beard straggling, and scarce covers their chins. The hair of both Sexes is generally black and hard, very seldom yellow, their breasts broad, slender wasts, spindle shanks, and swift of foot. They are very strong in their limbs, so that in a bow which a *Norwegian* can scarce half bend, they will draw an arrow up to the head. Their strength is accompanied with such activity withall, that with their bows and quivers at their backs they will throw themselves thro a hoop of but a cubit in diameter. But this seems to be spoken only of some Tumblers, for the People are generally ignorant of such sports; their usual exercises being running races, climbing inaccessible rocks and high trees. Tho they are thus nimble and strong, yet they never go upright, but stooping, which habit they get by frequent sitting in their cottages on the ground.

We come now to the habits of their mind, in which 'tis first observable that they are much given to superstition, which is no wonder while they live in Woods among wild Beasts, and maintain little correspondence one with another: but of their superstition we shall treat elsewhere. Furthermore they are

beyond

beyond all imagination fearfull and mean spirited, being frighted at the very sight of a strange man, or ship; above all things dreading War: the reason of all this being the cold to which they are condemn'd, and the meanness of their diet, which cannot supply good blood and spirits; wherefore they are useless in war, and the *Swedes* who raise men in all the other Provinces, find none in this, as it appears from the ancient Records and Catalogues of all the Souldiers that ever were listed by former Kings. So that 'tis fictitious, and rather an abuse than history, which some have reported, that *Gust. Adolphus* had several Companies of *Laplanders* in his Armies; but they were forc't to find out some excuse for those many defeats, which to the wonder of the World that most victorious Prince gave his powerfull and numerous Enemies; and pretend that those Victories were obtained by the help of the *Laplanders* and Magic. Wherefore I conclude as I said before, that this opinion is absurd and contradictory, not only to the nature of the People, but to public testimonies and writings. To which we may add that they cannot well live out of their own Country, but fall into diseases and die, being no more able to endure a milder air, or feed upon salt, bread, and boiled meats, than we could upon their raw flesh and fish dried by the Sun: for it has bin often found by experience that they are hardly temted by any reward to come even into these parts, or if they do they die suddenly afterwards, much less would they be induced to march into any more remote Countries. *Olaus Magnus* gives us an instance of six *Rain-deers* sent to *Frederick* Duke of *Holsatia* by *Steno Sture* junior Prince of *Swedland*, with two *Laplanders*, a man and woman to be their keepers, and that both they and the beasts wanting their accustom'd manner of living, died all together in a short time. *Ziegler* indeed on the other side saies they are a valiant People, and that they were a long time free, resisting the Arms both of *Norway* and *Swedland*; and *Scaliger* after him saies that against their enemies they were couragious: and *Petr. Cland.* reports they had a King of their own called *Motle*, and that *Haraldus Pulcricomus*, tho he had conquered the Countries round about, could not subdue them; but all this doth not evince their courage: for whatsoever is said of this Prince *Motle* is nothing at all to the purpose, being all taken out of the history of *Snorro*, which speaking of *Motle*, and something of his skill in Magick, has not a word of his or his Peoples courage. And 'tis manifest that *Ziegler* could have no ground for what he said, unless from such histories as that of *Snorro*, which therefore only seem'd true because there were none extant more likely; for in his time the *Laplanders* were subject to the *Swedes*: unless we had rather believe that he took the *Laplanders* and the *Biarmians* to be the same, ascribing to the one People, what was said of the other. There is indeed mention in *Saxo*, of severall Wars of the *Biarmians*, but those not managed by courage, but Magick and Enchantments: so that it no way follows, that because they continued for many Ages a free People, that therefore they were valiant. But whatever becomes of the *Biarmians*, 'tis sure enough that the *Laplanders* are far from being stout or warlike, who must first fight against their nature, before they can resist an enemy. Besides their innate cowardise, they are strangely prone to suspicion and jealousy, being conscious of their own weakness, and so exposed to all attemts upon them: a consequent whereof is that they are also revengefull; endeavouring to prevent those mischeifs which upon the slightest occasions seem to threaten them, by the death and ruine of the Persons that caused their

ſuſpicion, helping themſelves herein, by conjuration and magick. Of this *Fr. Claud.* gives us a memorable inſtance, in one, that having attemted to miſcheif his enemy, who was ſecured by countercharms, after long attendance ſurpriz'd him aſleep under a great ſtone, which by a ſpell he made break to pieces, and kill him. The women, eſpecially when grown old, cannot brook any ſuddain provocation, but upon the leaſt indignity offered fly out into paſſion, and are hurried to the moſt wild tranſports that madneſs can dictate. The *Laplanders* beſides are very notorious cheats, and induſtrious to over-reach each other in bargaining: tho heretofore they had the reputation of plain dealing and honeſty. So that 'tis probable that they took up their preſent practice, having bin firſt cheated by thoſe Strangers with whom they dealt, and now think it beſt to be before hand with one another. It is farther obſervable that they take great pleſure, if they happen to outwit any one; imagining that tho they are hopeleſs to overcome by manhood and courage, they have a nobler triumph over the minds of thoſe whom they circumvent. They are alſo noted to be of a cenſorious and detracting humor, ſo as to make it a chief ingredient of their familiar converſe, to reproch and deſpiſe others: and this they do eſpecially to Strangers, of what Country ſoever. So fond admirers are all men of themſelves, that even the *Laplanders* will not exchange their intereſts with the Inhabitants of the moſt happy Climate, and however barbarous they are, doubt not to prefer themſelves in point of wiſdom, to thoſe that are moſt ingenuouſly educated in Arts and Letters. They are likewiſe exceedingly covetous, it being a part of their cowardize to dread poverty; yet are they very lazy withall: and hereupon *Olaus Peters* obſerves, that tho their Country in ſeveral parts of it be capable of emprovement by husbandry, yet 'tis ſuffer'd to lye waſt: nay ſo unwilling are they to take pains, that till they are compelled by neceſſity, they hardly perſwade themſelves to hunt or fiſh. From this their covetouſneſs and ſloth ariſes an ill conſequent, their undutifulneſs to their Parents when grown old; not only to contemn and neglect, but even hate and abhor them; thinking it either long before they poſſeſs what they have, or thinking it grievous to provide for thoſe from whom they can hope for no advantage.

Their laſt good quality is their immoderate luſt, which *Herberſtein* takes to be the more ſtrange, conſidering their diet, that they have neither bread nor ſalt, nor any other incentive of gluttony: but their promiſcuous and continual lying together in the ſame Hut, without any difference of age, ſex, or condition, ſeems to occaſion this effect. *Tornæus* indeed ſaies of his Country-men, the *Lappi Tornenſes*, who poſſibly are reclaimed by more civill education, that they are very chaſt, inſomuch that among them ſcarce one baſtard is Chriſtned in a whole year, which is the leſs to be wonder'd at, the women being naturally barren.

Having given this account of the *Laplanders* ill qualities, it will now be juſtice to recount their vertues, as firſt their veneration and due eſteem of Marriage, which they more ſeldom violate, then many who pretend to be much better Chriſtians. They alſo abhor theft; ſo that the Merchants only cover their goods ſo as to ſecure them againſt the weather, when they have occaſion to leave them, and at their return are ſure to find them ſafe, and untoucht; which is the more commendable, for that in *Lapland* there are no Towns, or ſtore-houſes, and no man could be ſure of any thing, if the People were inclined to thievery. They are likewiſe (thoſe I mean of the better

better sort) charitable to the poor, not only by receiving those that are destitute into their Huts; but supplying them with stock whereon to live. In proof of this *Torneus* and *Sam. Rheen* say that 'tis usual with them to lend *gratis*, for a considerable time, ten or twenty Rain-deers. Farther they are civil and hospitable to Strangers, whom they with much kindness invite to their Huts, and there treat with the best provisions they have. And of this there are severall instances, when any have happened to be cast upon their Coast by shipwrack, or else in the snow, or on the mountains have lost their way. Moreover they are thus far cleanly as often to wash their hands and face; tho notwithstanding *Torneus* tells us, they are nasty and scabby, and use not to comb their heads. Lastly they are sufficiently ingenious, making for themselves all sorts of tools and implements for their fishing and hunting; and also for severall manufactures, some of which they do very artificially, as shall be shewn hereafter in its proper place.

CHAP. VI.

Of the Originall of the Laplanders.

WE have intimated our conjecture concerning the originall of the *Laps*, and more then that it will be hard to produce, there being no sober history which gives testimony in this affair. Negatively we may pass sentence, and conclude they were not *Swedes*, no People differing more both in constitution of body and mind, in language and habit, or whatever else is taken for a character of likeness, or having the same originall. Neither can any one think that they were ever *Russians* or *Moscovites*; seeing they differ as much from them, as from the *Swedes*. The *Russians* are generally tall, the *Laplanders* on the contrary very short; those are fat and corpulent, these lean and slender; those have thick hair, long beards, and good complexions, these wear their hair short and thin, and are dark and swarthy. But most of all the language is different, in which the *Laps* and *Russes* have in a manner no kind of agreement. They must then come from their Neighbours, either the *Norwegians* on the one side, or the *Finlanders* upon the other. But they could not well be derived from *Norway*, who are known to have drawn their originall from the *Swedes*.

It remains therefore that they came from the *Finlanders*, who have a certain division or allotment called *Lappio*. But tho we have shewed that the name and originall of this Nation is not taken thence, it is not to be doubted that they are of the race of the *Finlanders* and *Samojedes*, and this is the opinion of most learned men, which may be farther proved by many arguments. First the name of both Nations is the same, the *Laplanders* in their own language being called *Sabmi* or *Same*, and the *Finlanders Suoni*, which two differ only in the Dialect, and there is a tradition that they had both the same Founder *Jumi*, who could not well have bin the Author of diverse Nations. We may also observe that their languages have much affinity, tho they be not the very same, as shall be proved at large in a particular Chapter. The *Finlanders* call *God*, *Jumala*, the *Laplanders*, *Jubmal*,

the *Finlanders* fire, *Tuli*, the *Laplanders Tolle*, they call a hill *Wuori*, these *Warra*, and so they agree in many other words. Besides they have bodies and habits alike, both their limbs well set, black hair, broad faces, and stern countenances, and whatever else they have different is very small, or may easily proceed from their diet or Clime, in which they live. Their clothes too are not much unlike, for if we compare the Picture of an ancient *Finlander*, as it still remains in the Church of *Storekyr* in *Ostrobothnia*, where the slaughter of Bishop *Henry* was drawn at large, with mine of a *Laplander* in Chapt. XVII. it will appear there is no great difference between them. Lastly they agree in disposition and humor: they are both much given to lazinesse at home, unless when necessity urges them to work; both, unmoveable from their purpose, both superstitious and lovers of Magick. And therefore *Ol. Magn.* saies of them both, that they were so skilfull Magicians in the time of their Paganism as if they had had *Zoroaster* himself for their teacher. In a word whatever *Tacitus* saies of the *Finlanders*, now holds true of the *Laplanders*, that *they have neither weapons, horses, nor houshold gods, they live upon herbs, are cloth'd with skins, lie upon the ground, putting all their confidence in arrows, which they head with bones for want of iron. Both the men and women support themselves by hunting, and they have no other defence for their Children against the violence of wild beasts or weather, but Huts or hurdles, which are the security of the old men as well as young.* And the same Description which *Saxo* gives of these, belongs as well to the

Laplanders, that *they are the farthest People towards the North, living in a Clime almost inhabitable, good archers and hunters, wanderers, and of an uncertain*

certain habitations, wheresoever they kill a beast making that their mansion, and they slide upon the snow in broad wooden shoes. Besides all this, the *Norwegians* and *Danes* call the *Laplanders*, *Fenni*, as may be seen in *Petr. Claud.* where he divides the *Finlanders* into *Sirfinnar*, i. e. maritime *Finlanders*, and *Lappifinner*, i. e. *Lapp-finlanders*, the same with the *Laplanders*. This may be collected too from the *Russians* calling them not only *Lappi*, but *Kajenni*, the original of which name can be no other but that they esteem them to be the *Cajani*, of which name there is a Province now in *Finland* called *Cajania*, the great [illegible]

But here some imagine that the *Laplanders* came not in probability from the *Finlanders*, because the one are very warlike, the other cowards, these fat and corpulent, those lean and meager. But this doth not at all invalidate our arguments; for every one knows that diet will much alter the habit of the body, and the *Finlanders* have plenty of good nurishing meats, of which the *Laplanders* are quite destitute. And for the *Finlanders* courage in war, heretofore they were not so notable for it, for *Tacitus* saies *they had neither arms nor horses*, by which he implies they knew not at all what belonged to war. Neither are they very expert at it yet, for by daily experience 'tis found when they are likely to be prest for Soldiers they hide themselves, and by all means decline employment, therefore they are not warlike from their nature, but from their discipline and arts, and in their natural temper they differ not much from the *Laplanders*. But what need we go about to prove this by so many arguments, when they confess themselves they are originally sprung from the *Finlanders*, and still keep a list of the Captains that first led them forth into *Lapland*, of whom *Mieschogiesch* is the chief. The same is confirm'd by *Andr. Andreasonius* who lived there, and learn't it from them, only that he said *Thins kogreh* was the chief Captain, and so doth *Zachar. Plantin.* But whatever is said of either of these two Captains, we are not to imagine that they brought the first Plantation of *Laplanders* into this Country, for 'tis not probable they should so long remember their names, who must have lived before *Saxo*, for he mentions this Country, and lived about 480 years before us, at which time the *Finlanders* themselves scarce know what was done, much less the *Laplanders*. And this the name *Thinns*, doth something prove, which none shall perswade me to be an old *Finland* word, for it is the same with the *Swedes Thinnis*, and the Dutch *Thinius*, i. e. *Antonius*, and that the word *Antonius* was known to the *Finlanders* before *Christ* no man will suspect. The same may be said concerning the pretended occasion of the Colony of *Finlanders* setling in *Lapland*, for they themselves say, that they left *Brokarla* and *Rengoarvis*, because they were oppress with taxes and pitcht first in a wood in *Ostrobothnia* called *Tavastia* near the *Bodic bay*. But all this, as hath bin shew'd the very name of *Lappi*, which signifies banish't persons, sufficiently confutes. *Plantin* and *Peter Nieuren*, pretend that though the *Laplanders* voluntarily removed to *Tavastia*, they were forc't to their present habitation: for the Natives of *Tavastia*, griev'd to see them in a florishing condition, wearing rich clothes, fareing deliciously, and abounding in all manner of wealth, chose them a Captain called *Matthias Kurk*, and with a great number invaded their quarters, killing and plundering all they met with, not desisting till they had quite drove them as far as the Rivers *Kimi* and *Torne*: and not long after perceiving they lived too happily there, they set upon

them the second time, dealing so cruelly with them, that leaving their Cattel they were forc't to fly into those barren Countries they now inhabit, carrying with them only their nets. *Plantin.* adds further that *Andr. Andreasonius* affirms he saw some ancient letters, in which mention was made of *Kurk* a Governour of the *Laplanders*: but as for his other name of *Matthias*, it is plain it was postnate to Christianity, since which time if we should imagine the *Laplanders* first to have come into these parts, we must also suppose the Country to have bin till then uninhabited, whereas we have all reason to believe that the *Biarmi* and *Scridfinni* lived here before *Christ*, the latter of which seem by their name to have bin only a Colony sent out of *Finland*: and mention is made of *Finlanders* in these parts in the time of *Harald* the fair, or *Harfager* King of *Norway*, and his Son *Ericus Bodfoze*, who lived long before the times of Christianity, and went down into *Finmark* and *Biarmia*, and obtained a great victory over them. Now if he went by Sea Northwards of *Norway* to come to *Finmark*, *Finmark* then must have bin near *Norway*, as lying North of it near the Sea, that is the same Country that is now named *Finmark*, which because then inhabited by *Finlanders*, as appears by the name, it is not to be believed that it was first possess't by the *Laplanders* that were drove out of *South-Bothnia* by *Matthias Kurk*. Neither are they called *Lappi* from being driven out then, for they were so called in *Saxo*'s time, and there is little reason to believe that *Matthias Kurk*'s expedition was before him, especially from that inscription which mentions *Kurk*, since that in those times they knew not so much of writing as to record any thing in it.

Wherefore we must find out some better authority to confirm to us the originall of the *Lappi*, for we may believe that the *Finlanders* more then once march't out into *Lapland*, which is evident from the several names of their leaders, whom some called *Thinns-Kogre*, others *Mieschogieschе*. The first and most ancient is that from whence the *Biarmi* took their originall, whom I conclude to have descended from the *Finlanders*, from calling their Gods by *Finlandish* names. Besides in their nature and manners they agree with the ancient *Finlanders*: and lastly are called by all Strangers *Scridfinni*, i. e. *Finlanders* going upon frozen snow, which, the ancient knowing none else to go so, took to be the *Biarmi*. But the name of *Biarmi* was given them by the *Finlanders* from their going to dwell upon the Mountains, from the word *Varama*, which signifies a hilly Country: now because Strangers knew from the *Swedes* they used wooden shoes to go upon the snow, which by the *Swedes* are called *Att Skytida*, not knowing the name *Biarmi*, they called them *Scridfinni*: and because the *Finlanders* and *Biarmians* were of the same originall, they were often subject to the same Prince, as to *Cuso* in King *Holters* time. What the occasion was of this leaving their Country is yet doubtfull, except it was for fear of the *Swedes*, who in the reign of King *Agnus* invaded *Froste* King of *Finland*, and harassed the whole Country. The second time of deserting their Country was when the *Russians* enlarged their Empire as far as the lake *Ladog*. For fearing the cruelty of these People they retired into *Lapland*: which I am apt to beleive because the *Russians* call them *Kienni*, as has bin said before from their passage through *Kajania* into *Lapland*, which they could not have known but by their own experience; and their wars with them, especially those of *Carelia* and *Cajania* being so ignorant both in history and other Countries, that they scarce know any thing of their own, that is of any antiquity. And this proves what we have

ſaid of their ſecond leaving their Country, which was about the 6th age after *Chriſt*: and theſe perhaps are they which are ſimply called *Finni* by the *Danes*, *Swedes*, and *Norwegians*, or with the addition of *Sie* or *Field*, obſolete words of the *Biarmians*, becauſe they were more then they in number, eſpecially after *Harald Harfiger* King of *Norway*, who almoſt deſtroyed all the *Biarmi* in battle. In the mean while the *Finlanders* lay ſecure in *Finmark*, and all the *Biarmi* being extinct, the name of *Finni* obtained, and the name and credit of the *Biarmi* was quite aboliſh't and forgot. And theſe are all the times they left their Country before they were called *Lappi*, for till after this they were never called otherwiſe than *Finni*, *Scritofinni*, and *Biarmi*. But in after ages we find them named *Lappones*, of whom *Adam. Bremenſis* makes no mention who lived in 1077, but *Saxo* doth, that lived in 1200, and therefore 'tis probable that in that interval of time, after they were call'd *Lappones*, they made their third migration. But any one that will examine the hiſtories of that time, will ſcarce find any thing that ſhould move the *Finlanders* to leave their Country, as *Ericus Sanctus* hath made it appear in that Expedition in which he brought them under the *Swediſh* Government, and planted among them the Chriſtian Religion, which he made in the year 1150, when no ſmall number of them the third time ſeem to have deſerted their Country, and gone into *Lapland*. And the reaſon is plain, having bin ſubject'd to Strangers, and forc't to be of a Religion different from that of their Anceſtors, which thereupon was hateſull to them, and therefore no wonder ſome of them ſought out a place where they might live free; which is as good a reaſon too why they were called *Lapps* by thoſe that ſtayed, for they ſubmitting to the *Swedes*, and embracing Chriſtianity, look't upon them as deſertors of their Country, whom fear only of a good Government, and better Religion, had made exiles, eſpecially when the King had put forth an Edict that all ſhould be accounted baniſh't that would not renounce Pagan Superſtition; therefore they were juſtly called *Lappi*, and care not to hear of the name to this day.

And this is my opinion of their originall and migrations, out of which I ſhall not be perſwaded by thoſe learned men who believe they rather came from the *Tartars*, for we never read of any of them going into the North. Moreover the *Tartars* live altogether by war and plunder, whereas the *Laplanders* live by hunting and graſing, abhorring nothing more than war. Beſides the cheif delight of the *Tartars* is in having many ſtately Horſes, of which the *Lapps* are ſo ignorant, that in their whole language they have not a word to ſignify an Horſe: the language alſo of the two Nations is ſo different that one cannot poſſibly be derived from the other. And altho ſome learned men, who pretend they underſtood both languages of *Finland* and *Lapland*, confidently aver that they are altogether diverſe; yet it will be eaſy to produce diverſe men as well skill'd in them, as they that ſay the contrary. Beſides 'tis no conſequence becauſe there are a few differences between the *Finland* and *Lapland* languages, that they are therefore utterly diverſe, when this diſagreeing may rather proceed from the length of time than any diverſity of the Tongues at firſt, as we find now many *Swediſh* words that do not at all agree with thoſe now in vogue, which yet do not conſtitute a new language. And their ſaying the *Laplanders* could not come from the *Finlanders*, becauſe they alwaies hated one another, is of little force, when the reaſons of their hatred are enough explained already. But it ſignifies leſs that the *Finlanders* have ſeveral Cuſtoms and Manners not in uſe among the *Laplanders*, as the way of

building houſes, *&c.* for theſe were to accommodate themſelves to the nature of the place whither they came, and to forget thoſe things which would not be of any uſe to them. And moreover, there remains ſtill a memorial of thoſe that came out of *Finland*; where they firſt ſate down in the Woods of *Tavaſtia*, near a Lake which they call *Lappiakaire*, that is the Fountain of the *Laplanders*, who when their neceſſary food grew ſcarce, went further up into the Deſarts, and the *Finlanders* purſuing them in *Tavaſtia*, they retreat'd to the *Bothnic* bay, where they might be more ſafe, and have more conveniences for living: and this is that migration, yet in memory which *Plantin.* ſpeaks of, *viz.* that the *Laplanders* lived here for an age or more, till the time of King *Magn. Ladulaos*, An. 1272, who once get them under his ſubjection, promiſed any one that could effect it, the Government of them, which the *Birkarli*, *i. e.* thoſe that lived in the allotment or diviſion of *Birkala*, undertook, and having for a great while cunningly inſinuated themſelves into them under a pretence of friendſhip, at laſt fell upon them unawares, and quite ſubdued them. But before this they were infeſted by the *Tavaſti* under the command of *Kurk*, which if we would ſtrictly examine, we ſhould find it of later date than about Chriſts time, contrary to ſome mens opinions. As it happens in things that are taken upon truſt, the *Laplanders* confound the more modern with the ancient, making but one hiſtory of all that happen'd in the diſtinct times of *Ericus Sanctus*, *Magnus Ladulaos*, with ſome other Kings before and after, and that ſo confuſed and lame, that it is hard for any one to underſtand it. *Ol. Petr.* mentions at large one *Marthias*, Captain of the *Finlanders*, when they ſubdued and drove out the *Laplanders* into the furtheſt and moſt deſolate place of the North, whom ſome think to be a noble Family of the *Kurks* in *Finland*, and that he ceaſed not, by frequent inrodes upon them, to moleſt them, till they promiſed to pay him yearly tribute, which he at length weary of the long and tedious journey exchanged with ſome of *Birkarla* in *Tavaſtia* for a part of *Finland*, whence followed what is moſt true, that the *Laplanders* to the year 1554 paid annuall tribute to the *Birkarli*, beſides whom it was not lawfull for any others to trade with them. There are thoſe now living who ſay they have ſeen the letters and conditions of the *Kurks* kept in *Erſnees*, an allotment of *Lulalapmark*, by one *Jo. Nilſon.* Which things are ſo far from being immediatly after the birth of *Chriſt*, that they may be reaſonably thought to have bin ſince *Mag. Ladulaos*, unleſs we can imagine that *Ol. Petr.* by his *Tavaſti* and *Buræus* by *Birkarli* meant the ſame people, ſince there were other *Birkarli* inhabitants of *Tavaſtia*, who choſe them a Captain named *Kurk*, under whom they drove out the *Laplanders* out of the Borders of the Eaſtern *Bothnia*, and made them tributary, and the letters may not be aſcribed to *Kurk*, but to *Ladulaos*, in which he had granted the *Birkarli* the priviledge to receive tribute of the *Lapps*, and of trafficking with them, for it is not probable that *Kurk*, though he was their choſen Captain, was to have all the benefit of the *Laplanders* to himſelf, ſo as by contract to tranſfer to the *Birkarli* his right. For the *Tavaſtii* were either a free People and ſo ſhared among one another whatever they got, or elſe under ſome Prince, and ſo could not give another what was not their own, but their Maſters. Beſides if they did give *Kurk* any thing, as ſome Villages, or the like, it was not from any bargain that they were to receive in its ſtead tribute from the *Laplanders*, but as a reward to himſelf for his pains and conduct in the war. But whatever may be ſaid of *Kurk* and the *Tavaſti*, 'tis certain

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the *Lapplanders* never came originally from the *Russians*, nor as others think from the *Tartars*, but from the *Finlanders*, having been driven out of their Country, and forc'd to change their habitations often, till at length they fixt in this Land where they now live: and that Country, which from the remove of its inhabitants was called *Lapland*, had the same name continued by the *Swedes*, who had conquered the greatest part thereof. For after the *Swedes* had learnt from the *Finlanders* that they were called *Lappi*, they also gave them the same name, then the *Danes* took it up, then *Saxo*, afterwards *Ziegler*, then *Dan. Gotz*, who had the account which he gives of the *Lapplanders* from *Olaus* and *Joh. Magn.* and so at last all the Country was called *Lapland* from the Bay of *Bothnia* Northwards, especially after it was made subject to the *Swedes*, except only that part which lies on the Coast of *Norway*, which retained its antient name of *Finland*; as also that part towards the white Sea called by the *Moscovites*, *Lapponia*, unless these sometimes call the inhabitants *Loppi*, which without doubt they took from their neighbours the *Finlanders*.

CHAP. VII.

Of the Religion of the Laplanders.

HAving seen the rise and Original of the *Lapplanders*, we come now to speak more distinctly of them; but first of their Religion; not only what is now, but also what was before Christianity came to be receiv'd there. For there were *Lapplanders*, or at least some Inhabitants of *Lapland* before the Christian Religion was introduced, such as the *Biarmi*, *Lappiani*, *Scridfinni*, or *Biarmi*, as is above said; but it was very long before the *Lapplanders* properly so called embraced the Christian Religion. At first there is no doubt they were Pagans, as all the Northern Nations were, but being all Pagans were not of the same Religion, it may be enquired which the *Lapplanders* profest. And I suppose it could be no other then that of the *Finlanders*, from whom they derive their original, and consequently their Religion too. But what the Religion of the *Finlanders* was is very uncertain, since we have no account of the ancient affairs of that Nation. Therefore we must make our conjectures from the *Biarmi*, and *Scridfinni*, as also from some remains among the *Finlanders* and *Lapplanders*.

We have already prov'd the *Biarmi* to be the first Colony that the *Finlanders* sent into *Lapland*, of whom this is chiefly recorded in ancient Monuments, that they worship'd a certain God whom they called *Jumala*: which *Jumala* or *Jomala* is manifestly a different word from what is mentioned in the History of *St. Olaus* King of *Norway*, and of *Herrodus*, for they relate it as peculiar to the *Biarmi*, and unknown to themselves; who being either *Gothi*, *Norwegians* or *Islanders*, it cannot possibly be any old *Gothic* word, but of some other Country, and therefore most probably of *Finland*, where it is now in use. For *God*, which is by the *Swedes* *Gothi*, and all of the same original termed *Gott*, or *Gudh*, is by them called *Jumala*;

cuſtom without doubt prevailing that the ſame name, whereby in ancient times they called the falſe God, was tranſlated to the true. One; both by the *Finlanders*; the *Biarmi* and the *Laplanders* alſo who came out of *Finland*, and being joined with the *Biarmi* made one Nation. Beſides *Jumala*, it ſeems the *Laplanders* had a God whom the *Swedes* call *Thor*, which may be gathered, not only becauſe they worſhip one *Thor* at this preſent among their idols, as ſhall be ſhewn hereafter, but alſo becauſe in the number of Gods, which the old *Finlanders*, eſpecially the *Tavaſti* adored, there was reckoned *Turiſus*, the God of War and Victory, which was no other than *Thor*. This *Turiſus* is put in one word for *Turiſa-Ae* (i. e.) *Turris Tavoſtorum*, or *Torus* (for ſo his name is diverſly written) the Prince of the *Aeſtes*, or *Aeſtiva*, for thoſe who in former times came out of the north into theſe parts were called *Aeſti*, of whom this *Turiſus* was the firſt, who from that time was worſhipped by the *Finlanders* by the name of *Turiſus*, which may further be proved from *Arngrimus Jonæ*, who ſaith the firſt King of the *Finlanders* was *Torrus*, one of the Predeceſſors of King *Norus*, from whom ſome think *Norige*, (i. e.) *Norway*, quaſi *Nori Rige*, to take its denomination, it being frequent for the ancient Kings to take upon them the names of their Gods. Thus among the ancient *Greeks* we find many who were called by the names of *Jupiter* and *Neptune*. So *Torrus* the King was ſo called from *Torus* the ancient God of the *Finlanders*, from whom without doubt he was derived to the *Laplanders*, together with their language, worſhips, and other cuſtoms. To theſe two (if they are two) *Jumala* and *Thor*, may be added the *Sun*, which I gather from this, becauſe he is ſtill reckoned among their Gods. Beſides he is generally worſhipped in all barbarous and pagan Countries, and if he be adored for his light and heat by thoſe People, who enjoy the benefit of a warm and good temperate climate, how much more by the *Laplanders*, who for ne ſmall ſpace endure the hardſhip of continual night and bitter froſts? but I ſhall ſpeak more concerning the Sun hereafter.

Theſe are the chief Gods of the *Laplanders*, whether they had any of leſs note may be queſtioned, tho I doubt it not; becauſe at this day they worſhip ſome others, which the *Finlanders* did before them, and probably brought with them into *Lapland*. Of theſe the *Carelii* had *Rongotheus* the God of Ry, *Pellinpeke* of Barly, *Wiinocannos* of Oats, *Egres* of Herbs, Peaſe, Turnips, Flax, and Hemp; *Ukko* with his wife *Rouva*, of tempeſts; *Ahtes* the Protector of Cattel from wild beaſts; *Hyſe* had the command of *Wolves*, and Bears, *Nyaka* of Squirrel-hunting, *Hyttenanne* of Hare-hunting. Some of theſe the *Laplanders* worſhipped, eſpecially thoſe whoſe help they ſtood chiefly in need of to the performing of their buſineſs, as the gods of hunting and preſerving their Cattel from wild beaſts, and ſuch like; others probably they neglected as uſeleſs, becauſe they neither plowed nor ſowed. But I cannot ſay under what names they worſhipped them, becauſe I find nothing of certainty thereof, either in their antient records, or modern cuſtoms.

Next we muſt conſider what kind of worſhip they paid their Gods, which we have already mentioned; but of this alſo we are in great uncertainty, unleſs we make our judgment from the preſent times, and deliver thoſe rites which are now uſed by the *Laplanders* in their religious performances, but of this we ſhall ſpeak more when we come to treat of the preſent ſtate of their Religion. We ſhall only note here what is read of *Jumala*. He was

heretofore

heretofore represented in the image of a man sitting upon an Altar, with a Crown on his head, adorned with twelve gems, and a golden Chain about his neck, which was formerly of the value of 300 Marks: tho whether the word in the History doth signify a chain, or may better be rendred a Jewel, 'tis uncertain; for it is said that *Charles* lifting his Ax, cut the collar whereon it hanged: which shews that it was rather gold artificially carved and set with jewels, which was (I suppose) the reason why *Herrodas* doth not set down its weight, as is usual in the valuing of chains, but its price. This Jewel called *Men* from *Mene* the Moon whose figure it represented, was, as I imagine, tied in a collar about the neck, and hanged down upon the breast of the image, as is usual in all such ornaments at this day: but whether this were a chain or locket, it is certain the other parts of his habit were agreeable to the description of him, wherein he was not much unlike the *Swedish* God *Thor*, as he is described in our History of *Upsal*. For he also was made sitting with a Crown on his head, adorned with stars, as *Jumala* with jewels, each in the number of twelve, from whence I am almost perswaded that the *Biarmi*, and after them the *Lapplanders*, either worshipped one God under two names, or if they were two Gods, they used their names promiscuously. For the true God, whom they knew partly by nature, and partly by tradition, was by them called *Jumala*: but after the name of *Thor* began to be famous, they either called *Jumala* by the name of *Thor*, or gave *Thor* the name of *Jumala*, which I gather from hence, because at this day the *Lapplanders* attribute that to their *Thor*, which questionless formerly they did to *Jumala*, viz. the power and command over the inferior Gods, especially the bad and hurtful: also over the air, thunder, lightning, health, life and death of men, and such like, as shall be shewn hereafter. What his image was made of, is not known; but I suppose it was wood, because *Charles* is said to have cut off his head with his Ax, when he only designed the cutting of the collar that held the aforesaid jewel, which he could hardly have don, had it been either silver or gold. Besides, to prove it was wood, it was burnt to ashes, together with the Temple, and all its furniture, excepting some gold, and other precious things; with which gold particularly they did homage to their God: for the *Biarmi* in their ceremonies to *Jumala*, did cast gold as a sacred offertory to him into a golden dish, of a vast weight and bigness, which stood upon his knees. This Vessel, in the History of *Olaus*, is said to be of silver, and full of silver coin, for a little before his time both silver and gold were lost, and the *Biarmi* never had an opportunity of getting more. They did not worship *Jumala* every where, but in some few places, or perhaps only in that one, where in a thick remote wood he had a kind of a Temple, not as they are usually built with walls and roof, but only a piece of ground fenced as the old Roman Temples were; from hence one might look every way, which could not have been done had they been cover'd at the top. As in the form of their Temples, so in the situation of them they did follow the ancients, who for the most part chose groves to worship their Gods in, and there built their Temples. So much of *Jumala*, and the ancient manner of worshipping him amongst the *Biarmi*, as it is transmitted to us by ancient Writers; but of *Thor* the Sun, and the other Gods, there is nothing read but what belongs to the times of Christianity, and the superstition still remaining amongst them, of which we shall speak particularly in the following Chapter.

CHAP.

CHAP. VIII.

Of the second, or Christian Religion of the Laplanders.

LAPLAND among other Nations, after a long night of Paganism, was enlightned with the Christian Religion: of which I shall now speak. In the first place we must enquire how and when they first began to hear'd of Christs name: but this will be very difficult, because all Writers are silent herein. *Plantin* indeed affirms from their report, that they first hear of the Christian Religion in the last age; from whence he concludes that they came out of *Finland* before the *Finlanders* were converted. But for all this we can hardly yield our assent to him; for it is certain on the contrary that they knew, and some of them embraced, the Christian Religion in the time of *Ziegler*, who lived in the very beginning of the precedent age, and was present at the destruction of *Stockholm* by *Christiern* the Tyrant, which he hath very well described: he affirms that they admired Christianity to obtain the favor of their Kings, which cannot be spoken of *Christiern*, or his immediate Predecessor, but of several others in former ages. And indeed it is very improbable that so many Christian Kings should take no care of propagating their Religion among the *Laplanders*, but permit them to live in a heathenish impiety, without so much as ever hearing the name of Christ; especially since there are Letters of *Ericus* King of *Pomerania* extant, wherein he advises the Consistory of *Upsal* that they would send Priests to instruct the *Laplanders*; which *Charles* the IX afterwards made an argument of his title to *Lapland* against his neighbours. Besides they had adjoining to them the *Birkarli*, who were either *Finlanders* or *Swedes*, and were converted long before; with these they maintained commerce, and paid them tribute even from the time of *Ludolus Magnus*, who reign'd four ages ago. Therefore it is false what *Plantin* affirms of their being converted in the last age; on the contrary I presume that from the time of *Ludolus*, there always were some in *Lapland* who either were Christians, or pretended to be so: for then their Country was subdued and made a Province of *Swedland*, and it cannot be doubted but the *Swedes* propagated the Christian Religion together with their dominion in *Lapland*. Tho if our conjecture prove true of the *Laplanders* removing out of *Finland*, by reason of the wars of *Ericus Sanctus*, and the planting of the Christian Religion there, it will appear from thence that they heard of Christ, tho they neglected him. However no prudent man can suppose that their neighbors the *Finlanders* for so many ages should never mention any thing of the Christian Religion to them. And therefore my opinion is the more confirmed that the *Laplanders* had heard of Christ ever since *Ericus Sanctus* his time, even these five ages, tho they rejected his Doctrine, as long as they remained their own freedom: but after they became subject to the *Swedes*, whether

whether on their own accord to pleaſe their Kings, as *Ziegler* would have it, or for other reaſons, at length they took upon them the name of Chriſtians, which happened in the time of *Ladulaus Magnus*, in the year 1277, from whence we muſt date the planting of Chriſtian Religion in *Lapland*, which Religion they neither wholy embraced, nor wholy refuſed, but retained it with an inveterate, and as it were Jewiſh prejudice, not out of any zeal, or preferring it as more neceſſary for their welfare before their former Religion; but outwardly only and in ſhew, eſteeming it the beſt means to gain their Princes favor, and to prevent thoſe evils which threatened them, if they ſhould perſiſt in their obſtinacy. Hence it was that they were married by a Chriſtian Prieſt, and baptiſed their children according to the ceremonies of Chriſtianity, which were the two chief things wherein their Chriſtian Religion conſiſted; and the only things mention'd by *Olaus M.* For the uſe of catechiſing, or preaching of the Goſpel, and other information in the heads of Chriſtian Religion were wholy unknown to them, as may be prov'd from the ancient records of Biſhopricks, wherein there is no mention of any *Lapponian* Dioceſs, or Church, or of any Dioceſs to which *Lapland* might belong. Laſtly, if it had not bin ſo, what need was there of *Ericus* his expreſs to *Upſal*, that they would ſend Prieſts into *Lapland*? this, and whatſoever elſe *Ziegler* alledges for the ſlow advance of Chriſtianity in *Lapland*, *Olaus Magnus* endevors to evade; but at length is forc't to confeſs that the Northern parts thereof are not yet reclaimed, and therefore hopes for their converſion.

This was the State of Chriſtianity in *Lapland* till the times of *Guſtavus*, differing from their ancient Paganiſm only in name, and a few external rites, whereby they labored to make the World believe that they were Chriſtians; which gave *Damianus à Goes* (tho a friend and contemporary of *Johannes* and *Olaus Magnus*) very good reaſon to complain that there was no knowledg of God and Chriſt in the Land. From hence we may underſtand how to interpret *Olaus M.* when he ſaies that by the earneſt and pious exhortations of the Catholic Prieſts, great part of theſe wild People were, and more were likely to be brought over to the Chriſtian Religion. But when *Guſtavus* came to the Crown, as he took greater care then his Predeceſſors for promoting of the true Religion in other parts of his dominions, ſo he did in *Lapland* alſo; and as the chief means to effect this, he took the peculiar charge of them upon himſelf. Whereas heretofore they were rather tributaries of the *Birkarli* then the Kings of *Sweden*; and conſequently neglected by thoſe Kings, now at ſome ſet times in the Winter, they were obliged to meet together in a place appointed, where they were to pay their tribute to the Kings Officers; and be inſtructed in the Goſpel by the Prieſts, and alſo to give an account of what they learnt the year before. This cuſtom muſt needs have its beginning in *Guſtavus*'s time, for he was the firſt King that demanded tribute of the *Laplanders*, and conſequently that aſſembled them together for the paying of it. Beſides *Olaus M.* mentions no ſuch inſtitution; which he would have don had it bin received in his time. Nay he confeſſes that if the *Laplanders* had a mind to have their Children baptiſed, they were forc't to carry them on their backs two hundred Italian miles to a Chriſtian Church, in ſome of their neighboring Countries, as *Angermannia*, *Helſingia*, and the like; and if they neglected this duty,

there was none to reprove them for it. This made *Guſtavus* complain in a Letter dated at *Stocholme*, July 24. 1556, that there were many among them, who were never baptiſed, which proceeded from an opinion that thoſe who were baptiſed in their riper years, would dy within 7 or 8 daies after; but when *Guſtavus* together with his Collectors ſent Prieſts into *Lapland*, their children were baptiſed, and they inſtructed at home. Nor were they obliged only to a bare hearing of the word, but to a diligent attention, becauſe they were to be catechiſed afterwards, and give an account of their progreſs; ſo that now it was that they began to be Chriſtians in good earneſt, and in this reſpect it might with ſome reaſon be ſaid that in this laſt age the Goſpel began to be preached among them, and that before they were wholy ignorant of the means of their ſalvation. Now it was that they had certain Prieſts appointed to inſtruct them, the firſt whereof, or at leaſt ſince the reformation, was one *Michael*, whom *Guſtavus* in his before mentioned Letter earneſtly recommends to them, giving him eſpecial command by pious exhortation to reduce them to the true knowledg of God, and the Chriſtian Faith.

But this was more effectually don in the ſucceeding times of *Charles Guſtavus Adolphus*, and *Chriſtina*; who firſt endowed Schools and Churches; thoſe two firm ſupports, without which Religion can neither maintain its preſent ſtrength, nor acquire more.

Charles the IX, about the latter end of his reign was the firſt that cauſed Churches to be built in every one of the diviſions or Marches at his own peculiar charge; two of them are mentioned in *Lapponia Tornenſis*, viz. *Tenotekis* and *Jukasjerff*, whereof one was built, *ann.* 1600, the other 3 years after. *Chriſtina* having found a ſilver mine there, followed his example; and by a public Charter ordered the building of four more, in *Arwitſieff*, *Arieplog*, *Silbojoch*, and *Naſafiell*; ann. 1640. then were Chriſtian Churches built in *Lapland* it ſelf, and there are now reckoned in *Lapponia Aongermannia* one, called *Aoſalo*; in *Lapponia Umenſis* one called *Lyaſala*; in *Lapponia Pithenſis* four, whoſe name are *Graatræsk*, *Arwitſierſi*, *Stora ſawgcks*, and *Arirplogs*; there was alſo a fifth called *Silbojochs*, but this was long ago demoliſh'd and burnt by the *Danes*. In *Lapponia Lublenſis* there is one call'd *Jochmoch*. There was alſo another called *Naſrilocht*, but this was burnt accidentally not long ſince. In *Lapponia Tornenſis* there are reckoned three, *Juckochſienſs*, *Rounala*, and *Enotothes*. In *Lapponia Kimenſis* only *Enare*. All of them being 13 in number, except *Silbojochs* and *Naſrilochs*, are kept in good repair, and frequented by the *Laplanders*. They all own the Kings, and eſpecially *Charles* the IX, for their Founders, excepting only *Kounala*, which was built and adorned with a bell at the ſole charge of 3 brothers *Laplanders*, whoſe piety herein is the more commendable becauſe they were forc't to fetch all the materials requiſit for ſuch a work thro long and troubleſome waies, out of *Norway* with their Rain-deers. A memorable example which moſt men in our daies, tho deſirous enough to ſeem pious and religious, are ſo far from equalling, much more from exceeding, that they never attemt to follow it. The manner of building their Temples was plain indeed, but fit enough for the uſe they were deſigned to, the matter of them is the ſame timber wherewith the *Swedes* uſually build their houſes. Adjoining to their Churches they have belfrys, and houſes for the uſe of Prieſts

and

and the convenience of thoſe who living at a great diſtance from the Church, have the liberty of refreſhing themſelves here in the Winter time by the fire. This conſtitution was firſt made by *Chriſtina* ann. 1640, commanding the Prieſts to be alwaies reſident, whereas before they living a far off, came but at ſome ſet times of the year.

Schools were firſt inſtituted by *Guſtavus Adolphus*, and I ſuppoſe in the town of *Pithen*, ſomething before the year 1619, for in that year *Nicolaus Andreæ*, Miniſter of *Pithen*, dedicates his Ritual to him, in token of thanks and commendation for this his piety. The reaſon why *Guſtavus Adolphus* founded Schools, was chiefly becauſe he ſaw the *Laplanders* profited very little under the Swediſh Prieſts preaching in a forreign language, as they had hitherto don. Beſides, the harſhneſs of the air, and courſneſs of the diet killed great part of the Prieſts, who had bin uſed to a better climate, and made the reſt more unwilling to undergo this hardſhip: therefore was the firſt School inſtituted in *Pithen*, and committed to the charge of *Nicolaus Andreæ*, who was alſo commanded for the better promoting of knowledg there, to tranſlate the moſt uſeful and neceſſary books out of the Swediſh into the Laplandiſh tongue. For the *Laplanders* before this were wholy ignorant of letters, and had not a book writ in their language: the firſt, which I ſuppoſe they had, was the *Primer*, ſuch as children uſe to learn containing the chief heads of Chriſtian Religion, *viz.* the ten Commandments, Apoſtles Creed, Lords Praier, and the like compiled by the aforeſaid *Nicolaus*, as himſelf witneſſes: he likewiſe was the firſt that publiſhed the Ritual in the Laplandiſh tongue, the book is now extant printed at *Stockholm* by *Ignatius Meurer*, with this title, *Liber Cantionum quomodo ſit celebranda Miſſa Sermone Lappico.* Theſe were the elements wherein they were firſt to be inſtructed, afterwards there were other books printed, amongſt which was a *Manual* tranſlated out of Swediſh by *Joannes Tornæus*, Miniſter and School-maſter of *Tornen*, containing the Pſalms of *David*, Song of *Solomon*, Proverbs, Eccleſiaſtes, Eccleſiaſticus, *Luthers* Catechiſe, ſacred Hymns, Goſpels, and Epiſtles, with the ſolemn Praiers. The hiſtory of *Chriſts* Paſſion, and deſtruction of *Jeruſalem*, the *Ritual*, and Praiers of all ſorts.

In the next place, for an encouragement to thoſe that would ſend their children to School, *Guſtavus Adolphus* allowed money, not only for their diet, but alſo for their clothes, and other neceſſaries, with a ſtipend for the School-maſter: with theſe helps the *Laplanders* began more ſeriouſly to conſider of the Chriſtian Religion, which was now preach'd to them in no other language then their own: heretofore their Miniſters uſing only the Swediſh tongue, they learnt ſomthing but underſtood it not, and muttered ſome Praiers, but they knew not what; for ſomtimes there ſtood under the Pulpit, an Interpreter who explained to the People as well as he could what the Miniſter ſaid at length. By the benefit of theſe aforeſaid books they began to underſtand what they praied for, and ſome of the Youth of *Lapland* having ſtudied at the Univerſity of *Upſal*, made ſo good progreſs in the knowledg of the Liberal Arts and Sciences, and of the Chriſtian Religion, that they were entruſted with the Miniſtery.

Hitherto we have taken a view of *Guſtavus Adolphus* his firſt care for the advancement of Chriſtianity in *Lapland*, but as all things in their begin-

nings find ſome oppoſition, ſo did the preaching of the word of God here; firſt of all it was a matter of great difficulty to maintain a School without the confines of *Lapland*, to which the Youth of that Nation ſhould reſort, therefore in the ſecond place it was adviſed by that famous man *Joannes Skytte*, free Baron of *Duderhoff*, and Senator of the Kingdom, who to his immortal praiſe obtained that a School might be erected by the King in *Lapland* it ſelf, in the Province of *Uma*, near the Church *Lykſala*, from whence the School took its name. This was the ſecond School the *Laplanders* had, and by *Guſtavus Adolphus*, then engaged in a tedious war in *Germany*, the charge of it was committed to the aforeſaid *Joannes Skytte*, by a Roial Charter, and ſetled upon his Family for ever, allowing the School-maſter the whole Tithe, after the ordinary charges deducted; but ſtill retaining to the Crown the ſuperintendency of the benefaction. The form thereof is as follows,

WE GUSTAVUS ADOLPHUS *by the Grace of God King of the* Goths *and* Vandals, *&c. declare that altho our dear Father* Charles *of bleſſed memory; as likewiſe we our ſelves, after we were by the Divine Providence placed in the Throne of this Kingdom, have earneſtly endevor'd that our Northern Subjects called* Laplanders *ſhould be inſtructed, in Arts and Letters; and be informed in the grounds of Chriſtian Religion, yet the diſtraction of the preſent time, hath hitherto hindred our religious purpoſe: but leaſt our attemt ſhould be utterly fruſtrated, we ordain and appoint our faithfull Senator, Chief Governor of* Livonia, Ingria, *and* Carelia, *the illuſtrious Lord* John Skytt *L. B. in* Dunderhoff, *Governor and Viſitor of a School to be erected in* Umalappmark, *he having undertaken that Charge: We farther ordain that the Government of the ſaid School ſhall from time to time continue and belong to the Succeſſors, in his family: and that the Maſter and* Scholars *in the ſchool aforeſaid, may have a conſtant maintenance, we grant unto them the Tithes which the inhabitants of that diviſion, do yearly bring into the Storehouſe of* Uma, *after the ordinary paiments are deducted. Theſe Tithes, with other gifts and benefactions which the aforeſaid Lord* John Skitt *ſhall by his diligence acquire for the ſaid charitable uſe ſhall be diſpoſed by him for the benefit of the ſaid School, reſerving to our ſelves and ſucceſſors the ſupreme regulation of the ſame. In witneſs whereof we have ſet our hand and Seal. Given in old* Stetin *in* Pomerland, *June* 20. *Ann.* 1631.

This School had some peculiar advantages over others, because its setlement was firmly establisht, having for its Visitor, not the Minister of the Parish, but a Senator of the Kingdom. Besides here was not only a salary allowed to the Master and Scholars, but also an order to receive it out of the Tithes of *Uma*; whereas the other had indeed a set stipend, but because it was not certainly decreed where they should receive it, it was not duely paid as the time and their necessities required, which was no small disadvantage and impediment to their design. But all inconveniences were here remedied and the salary most firmly setled; and not only so, but also full autority granted unto the Illustrious Lord *John Skytte* to find out and confirm any other means, which might conduce more to the good of that foundation. Neither was that eminent man wanting out of his singular piety to God, and love of learning, to make this his whole business, till at last he gathered a sum of five thousand Dollars, partly thro his own, and partly thro his friends liberality, which he delivered to the Queen *Christina* for the use of a Copper Mine, that in lieu thereof the School of *Uma* might yearly receive the whole revenue of the Crown, due from certain Towns in that Province. This request of his the Queen easily granted, and two years after issu'd out her Letters patents, and a new Charter by the Protectors of the Kingdom, whose worthy Commemoration is not to be omitted. The words of the Charter are as follow;

WE CHRISTINA *by the Grace of God Queen elect and hereditary Princess of the* Swedes, Goths *and* Vandals, *Queen of* Finland, Esthonia, Carelia, *and* Ingria, *do declare, that whereas our dearly beloved Father, sometimes King of* Swedland, *did out of his singular zeal and religious affection for the promoting of the Church of God, especially in the Northern parts of his Dominions, institute a Laplandish School in the Province of* Uma, *and did constitute our trusty and well beloved Senator the illustrious Lord* John Skytte, *Senator of the Kingdom of* Sweden, *President of our Roial Council in* Gothland, *Chancellor of our University of* Upsal, *High Commissioner of* South-Finland, *free Baron of* Duderhoff, *Lord of* Grænsia, Stræniſrum *and* Skytteholm, *Knight, to be superviser of this work, setling the same power upon his Posterity after his decease, and bountifully allowing to this design out of the stores of* Uma *the yearly Tithes due to the* Crown; *We therefore by vertue of these Letters patents do not only confirm that wholsom Constitution of our pious Father deceased, but do also certify that the illustrius Lord* John Skytte *hath brought in the sum of* 5000 *Dollars of silver given by himself*

ſelf and his pious friends for the uſe of the Laplandiſh School, which entire ſum he hath paid to the Copper-Company, humbly intreating that the ſaid ſum may remain in that Company to Us and our Crown, and that We for the yearly intereſt of the ſaid money allowing 8 *per Cent, would give to the Laplandiſh School the uſe of certain Villages in* Norlands, *that the inhabitants thereof may pay their taxes to the aforeſaid School; which We graciouſly approving, do give, as a ſecurity, the benefit and profit of theſe following Villages belonging to Us and our Crown in the Provinces of* Uma *and Weſt* Bothnia; Roebeck 12 *Farms* $\frac{1}{4}$. Stækſive 2. $\frac{3}{16}$. Clabbiler 3. $\frac{2}{16}$. Baggaboelet 2. $\frac{27}{32}$. Ruddis 2. $\frac{1}{16}$. Bræneland 2. $\frac{11}{16}$. *Theſe Farms ſhall yearly pay to the Laplandiſh School all their ordinary and extraordinary taxes which are hitherto impoſed, which their inhabitants are hereby commanded to do without intermiſſion, during the time that we retain the aforeſaid ſum of* 5000 *Dollars, paid to the Copper-Company, until We ſhall have reſtored the ſum entire to the Laplandiſh School. Wherefore We command our Officers, and all whom it may concern, that they ſubſtract not from the ſaid School the aforeſaid ſum given in ſecurity, before ſuch time as the money may be reſtored; and that they do not offer nor ſuffer to be offered any injury or prejudice to the aforeſaid School, contrary to this our Edict, in confirmation whereof Ours and the Kingdoms Protectors and Adminiſtrators have hereto ſet their hands, and ſealed it with the Roial Seal. Dated at* Stockholm *Novemb.* 5. 1634.

The Perſons that ſubſcribed were, *Gabriel Oxenſtern*, *Guſtavl F. R. Drotſetus. Jacobus de la Gardie* High Marſhal. *Carolus Caroli Gyldenhielm* High Admiral. *Petrus Baner* Deputy Chancellor. *Gabriel Oxenſtern* Treſurer.

This is that School to which the *Laplanders* ow their Progreſs in the knowledg and love of Chriſtian Religion, which appears from thoſe many uſeful and eminent Perſons who have bin there bred; alſo the ſucceſs may be ſeen from the teſtimonials of the Examiners, who were conſtituted in the ſame year that the School was endow'd by the aforeſaid Roial Charter, the words are related by *Brazius* as follow,

WE, whose names are underwritten, do testify that we were called by the Reverend and Learned M. Olaus *our Pastor of the Church of* Uma, *to be present at the examination of the Laplandish Youth frequenting the School of* Lykla *in the Province of* Uma; *we also testify that we did hear them examined by their Rector our aforesaid Pastor. First, they altogether sang the Psalms of* David *translated into the Swedish language, as they are now used in the Church: next they all, and singular repeted the* Primer, *containing not only the Elements of Speech, but the Lords Praier, ten Commandments, Apostles Creed, the words used in administring the Sacraments of Baptism, and the Lords Supper; also the Graces before and after meat, together with the Morning and Evening Praiers. This Book they all read according to the manner prescribed in other Schools, and the more ingenious of them did distinctly and without hesitation repete the little Catechism made by* Luther. *Besides this, they read the Gospels for Sundaies and Holy-daies as they are published in the Swedish tongue, this was the task of all the Scholars. Only 8 of them being of slower parts, did nevertheless emulate the more ingenious according to their abilities. Now they all begin to learn the Fundamentals in the Laplandish Idiom, that they may instruct their Country-men in their own mother tongue. This school exercise and the fruit arising from thence as it exceeded our expectation, to see the illiterate Youth in a short time by the blessing of God, learn the Principles of our salvation, which better Scholars have bin much longer in attaining to, so ought we to give singular thanks to Gods who hath made their endevors so successful. Nor must we omit the deserved Commendation of those pious men, who by their bountiful largesses founded and endowed the School, and at this time maintain it; altho for the reward of their piety they must expect the blessing of God, according as he hath promised. Witness our hands and seals. Dated in the place aforesaid* Ann. 1634. Jacobus Andreæ Buræus. Petrus Jonæ. Andreas Hacquini. Jacobus Nicolai. Olaus Olai.

From this testimony it appears that the School was frequented by no

ſmall number of the Laplandiſh Youth, alſo that they were not wholly unfit for the ſtudy of learning and Religion; making it their chief care to learn thoſe things which are eſpecially neceſſary to the improving of a Chriſtian life. Laſt of all, the readineſs of the *Laplanders* to ſend their children to School: ſo that now there appears another face of Religion in *Lapland* then what there was in former ages, becauſe the Kings have taken greater care in providing for Churches, Schools, Books, Miniſters, and School-maſters. The Prieſts in like manner are more careful, being now for the moſt part *Laplanders*, or skilful in that tongue, whereof there is in *Lapponia Umenſis* one, in *Lapponia Pitheenſis* 3, in *Lapponia Lubienſis* one, whoſe trouble is the greater, becauſe the Country is large and the inhabitants diſperſed.

In *Lapponia Tornenſis* and *Kiemenſis* they have both Laplandiſh and Swediſh Prieſts, who once a year at their public Fairs in February viſit the Country, baptiſing their children, and preaching to them in the *Finniſh* language, which they ſeem to underſtand. For their reward they have one third part of the Rain-dears, which the *Laplanders* are bound to pay to the Crown: and whereas every *Laplander* was obliged to pay for a tax either two pair of ſhoes, or a white Fox, or a pound of Pike, this is now equally divided between the King and the Prieſt; which makes not only the Prieſts more chearful in doing their duty, but the People alſo more diligent in their performances. Hence it is that they pay their Miniſters ſo much honor and reſpect, ſaluting them at their firſt coming with bowing their head, giving them in token of Reverence the title of *Herrai*, i.e. *Sir*, conducting them upon their Rain-dears to their Cottages, adorned with birch bows, covered with their furrs, and ſhewing them all the civility they have. Upon a table or rather a plank laid upon the ground they ſet them meat, which is uſually fiſh, or fleſh of Rain-dear dried together with the tongue and marrow. They uſe neither Salt, Bread nor Wine, all which the Prieſts are forc't to bring with them, the *Laplanders* drinking only Water, becauſe the extremity of the cold ſpoils their Beer. They are careful in obſerving Sundaies, refraining both themſelves and their Cattel from all work on that day, and ſomtimes on the day before; nay ſome there are who refuſe to milk their Raindears on Sundaies. While the Sermon is preaching they attend diligently, and in ſinging of Pſalms they are ſo zealous that they ſtrive who ſhall ſing beſt. They very much reverence and frequent the Sacraments, eſpecially that of Baptiſm which they never defer; but the women themſelves within eight or fourteen daies after their delivery do often bring their children thro long and tedious waies to the Prieſt. They likewiſe pay much reverence to the Lords Supper, and to the ceremonies of Confeſſion and Abſolution, which are alwaies uſed before that Sacrament, which they now are really partakers of, whereas in the times of Popery they received it without any ſolemn conſecration. Neither do they neglect the other parts of Chriſtian Piety. They moſt religiouſly abſtain from ſwearing, curſing and blaſphemy: they are very charitable to the poor, and juſt, inſomuch that there are ſcarce any robberies ever heard of in the Country. Their mutual converſation is very courteous, eſpecially among perſons of the ſame Country or family, often viſiting and diſcourſing with one another. This they learn from the precepts of Chriſtianity,

ſtianity, which requiring them not only to regulate their Faith, but their lives, teaches that tho there be three Perſons, the Father, Son, and holy Ghoſt, yet they are but one God. And as by the help of Chriſtianity they learn the rule of true piety, ſo do they utterly abhor all their ancient ſuperſtition. They pull down all their drums, and burn and demoliſh all their Images of wood and ſtone. A memorable example hereof is mentioned by *Johannes Tornæus* in this manner. A certain *Laplander*, juſt, pious, and wealthy, named *Petrus Peiwie* dwelling in *Peldojerf*, at a Village of *Lappmarkia Tornenſis*, with all his family worſhipped the Idol *Seita*: it happened upon a certain time that his Rain-dears died in great numbers; whereupon he implored the aſſiſtance of his *Seita*. But he praied in vain, for his Rain-dears died ſtill. At length with his whole family and good ſtore of dry wood, he took a journy to the place where *Seita* ſtood: round about the Idoll he ſtrewed green bows of Firr, and offered ſacrifice to him, the skins, horns, and skulls of Rain-dears; at laſt he proſtrates himſelf with his whole family before the Idol, beſeeching him that he would by ſome ſign teſtify unto him, that he was the true God. But after a whole days praiers and devotions finding no ſign given, he ſets fire to the combuſtible wood, and burns down the Idol of the Town. When his offended neighbours ſought to kill him, he asked them why they would not permit the God to revenge himſelf for the affront. But *Peiwie* became ſo conſtant an adherent to the Chriſtian Religion, that when others threatned with their charms to miſchief him, he on the contrary repeated the Lords Prayer, and the Apoſtles Creed. He burnt all the *Seitas* he could meet with, and at length ſent his eldeſt Son *Wuollaba* to *Enarreby* to do the like there; for which he was forc't to fly into *Norway* to avoid the *Inarenſes*, who lay in wait for him. There was alſo one *Clement*, a *Lappo-Jenabienſis* whoſe Mother being grievouſly ſick, he ſought remedy from the Drum, but his Mother died notwithſtanding; whereupon he cut his Drum in pieces, alledging that he ſaw no uſe of it.

Hithertowe have ſeen the Chriſtian Religion much better received and improved by the *Laplanders*, and applied to their daily converſation, then what it was in ancient times. And from hence we may collect the care of thoſe who by their authority, counſell or miniſtery did promote it; yet cannot we triumph over Pagan impiety wholly rooted out, as ſhall appear by the following Chapter.

CHAP. IX.

Of some remains of Paganism in Lapland at this time.

BY the present State of Religion in *Lapland*, it cannot be doubted but all possible means were used by their pious Kings and Priests, for the extirpating of superstition and its evil consequences: nevertheless there remain some reliques thereof to employ their farther care and endeavour, many gross errours prevailing among them, which renders the reality of their conversion suspicious, as if they were still in love with the erroneous opinions of their Ancestors, especially some of the *Norwegian Laplanders*, whose Idolatry sufficiently demonstrates that all their pretences to Christianity are but fictitious. But tho it were impiety to believe this of all, since experience shews us the contrary; yet it cannot be denied, but that many of them profess Christianity rather out of dissimulation then any real affection. One chief reason why they so stifly adhere to their superstition and impiety, proceeds from the miscarriage of their Priests, who either take no care of instructing the People, or vilify their doctrine by the sordidness of their lives; whilst under a pretence of propagating the Gospell, they endeavor only to advance their own revennues. This the *Laplanders*, before none of the richest, could not bare; to see themselves oppresst and disabled by the exactions of the Priests. The truth of this *Olaus Magnus* strives to confute, calling it an impious and false assertion, but he brings nothing to prove the truth of what he saies, nor answers *Ziegler*, by telling a fair story, of the industry and liberality of some in the Southern parts: and particularly that his brother *Joannes* came to the utmost border of *Jemptia*, and gave a large Alms to the poor people there, and at his own great charge set up a Salt-work. A farther cause of the little improvement of Christianity, is the vastness of the Country, some of the Inhabitants living above 200 miles from the Christian Churches. But tho this cause is now in some degree removed by having Churches more frequently, yet that inconvenience still remains; because they are yet very far distant, particularly in *Lapponia Lubtenſis*, as we have already mentioned. There are other causes of this unhappy effect, which more particularly reflect upon the Natives. As their strong inclination to superstition, which hath bin formerly mentioned, and the occasions thereof intimated. To this we may add the high estimation they have of their Predecessors, whom they think more wise then to have bin ignorant of what God they ought to adore, or the manner of his worship: wherefore out of reverence to them they will not recede from their opinions, least they should seem to reprove them of ignorance or impiety. Lastly, this happens upon the account of inveterate Custom, which at all times is hardly forgot, especially where it prevails as a Law. This is it that darkens their understanding, and renders it incapable

capable of diſcerning between true and falſe. For theſe and ſome other reaſons there remain ſeverall tracks of Superſtition and Idolatry, wch require no ſmall time to be wore out; as we ſee in ſeverall of the meaner ſort, not only in *Swedland*, but in *Germany*, *France*, and other Countries, where there is found much of the old ſuperſtition, tho in other things they are orthodox enough.

Amongſt the *Laplanders* theſe opinions may be reduced to two heads, for they are ſuperſtitious and paganiſh, or Magical and Diabolical. Of the firſt ſort ſome of their ſuperſtitions are only vain and fabulous, others very impious and heatheniſh. As firſt of all their diſtinctions between white and black daies. Of the later ſort they account the Feaſts of *S. Katharine* and *S. Mark*, whom they call *Cantepaive*, and *S. Clement*, upon which daies they abſtain from all buſineſs, and chiefly from hunting. And of this they give two reaſons; firſt, becauſe they ſay if they ſhould hunt on any of thoſe daies, their bows and arrows would be broken, and they ſhould forfeit their good ſucceſs in that ſport all the year. In like manner they eſteem the firſt day of Chriſtmas to be unlucky, inſomuch that Maſters of families go not out of their Cottages, not ſo much as to Church, but ſend their Children and Servants, for fear of I know not what ſpirits and dæmons, which they ſuppoſe to wander about the air in great Companies upon that day; and that they muſt firſt be appeaſed by certain Sacrifices, which we ſhall mention hereafter. This ſuperſtition, I ſuppoſe, ſprang from a miſinterpretation of the ſtory which they heard from their Prieſt, how a great hoſt of Angels came down from Heaven upon our Saviours Nativity, and frighted the Shepheards. They are likewiſe great obſervers of Omens, and amongſt others they gueſs at the ſucceſs of the day from the firſt beaſt they meet in the morning. They forbid the woman to go out of that door thro which the man went a hunting, as thinking the way would be improſperous if a woman trod the ſame ſteps.

And herein they are only ſuperſtitious but in what follows, they are impious and heatheniſh. As firſt they go to Church not out of any devotion, but compulſion. Next they ſtick at ſeveral Principles of the Chriſtian Religion, eſpecially the reſurrection of the dead, the union of the body and ſoul, and the immortality of the ſoul. For they fancy to themſelves that men and beaſts go the ſame way; and will not be perſwaded that there is any life after this. Whereupon one *Georgius*, a Laplandiſh Prieſt, deſired upon his death bed that he might be buried amongſt the *Laplanders*, that at the laſt day when he ſhould riſe together with them, they might find his doctrine of the reſurrection true. Notwithſtanding they believe that ſomething of a man remains after he is dead, but they know not what it is; which was the very opinion of the Heathens, who therefore feign'd their Manes to be ſomewhat that did remain after their death. A third impiety they are guilty of, is joining their own feign'd gods with God and Chriſt, and paying them equall reverence and worſhip, as if God and the Devil had made an agreement together to ſhare their devotions between them.

Thoſe of *Lapponia Pithenſis* and *Lubienſis* have their greater and leſſer Gods; the greater to whom they pay eſpecial worſhip are, *Thor*, *Storjunkaren*, and the *Sun*. *Damianus à Goes* writes that they worſhip the Fire and Statues of ſtone: but thoſe Statues are only the Images of *Storjunkaren*,

and the Fire is only an embleme of the Sun; for that they worshipped Fire it self for a God, is very false, as appears from *Torneus*, who made particular enquiry into that thing. The same may be said of *Peucer*, who taking his mistake from the wooden Image of *Thor*, reports that they worship wood. So that there are only three, and that among the *Pithenses* and *Lublenses*; for the *Tornenses* and *Kiemenses* knew nothing of them, but in their stead under one common name worshipped a Deity, whom they called *Seita*, whereof every family and almost every person had one. Nevertheless there was one chief Idoll to which all the neighbourhood paid devotion. But tho this word *Seita* denotes any God among the *Laplanders*, yet may we suppose that under that name, especially as it signifies the publick Idoll, they worshipped the same, which the *Lublenses* call *Tiermes*, or *Aijeke* (i. e.) thunderer, or father, by others named *Thor*. And by the private Idols they mean't him, who by the *Lublenses* is called *Storjunkare*, making the difference to consist not in the Gods but their names. The *Tornenses* rather using a generall appellation, and calling them all *Seitas*, whereas the *Lublenses* call the greater *Termes* or *Aijeke*, and the lesser *Storjunkar*. And if one attend to their manner of worshipping these Gods, they will appear to be the same. Besides these greater, the *Pithenses*, *Lublenses*, and their neighbours have some inferior Gods, as the *Tornenses* likewise have, tho they worship them all under one name, excepting only that which they call *Wirn Accha*, signifying a *Livonian* old woman, which *Olaus Petr.* with some alteration calls *Vireſaka*. This was only the bare trunk of a tree, and is now wholly rotten. But who the inferior Gods were, or to what end they were worshipped, there is no mention made; but we may guess from what we find observable among the other *Laplanders*. First under that name they worshipped the ghosts of departed persons, but especially of their kindred, for they thought there was some divinity in them, and that they were able to do harm: just such as the *Romans* fancied their Manes to be; therefore it was that they offered Sacrifice to them, of which more hereafter. Besides these Manes they worship other Spectres and Demons, which they say wander about Rocks, Woods, Rivers and Lakes, such as the *Romans* describe their *Fauni*, *Sylvani*, and *Tritons* to be. The third sort dreaded by them are *Genii*, whether good or bad, which they suppose to fly in the air about Christmas, as we intimated before; these they call *Jublii* from the word *Jubl*, denoting at present the Nativity of Christ; but formerly the new year. And these are the Gods which the *Laplanders* jointly adore with God and our Saviour; of which we shall now speak particularly, and of their respective worship.

CHAP.

CHAP. X.

Of the heathenish Gods of the Laplanders, *and their manner of worship at this day.*

WE have shewed in the foregoing Chapter that there were three principal Gods worshipped by the *Laplanders*; the first is *Thor*, signifying thunder, in the Swedish Dialect called *Thordon*, by the *Laplanders* themselves *Tiermes*, that is any thing that makes a noise, agreeing very well with the notion the *Romans* had of *Jupiter* the thunderer, and the God *Taramis*, which I have treated of in the History of *Upsal*. This *Tiermes* or thunder they think by a special virtue in the Sky to be alive; intimating thereby that power from whence thunder proceeds, or the thundring God, wherefore he is by them called *Aijeke*, which signifies *grand*, or *great-grand-Father*, as the *Romans* saluted their father *Jupiter*, and the *Swedes* their *Gubba*. This *Aijeke* when he thunders is by the *Laplanders* call'd *Tiermes*, by the *Scythians*, *Tarami*, and by the *Swedes*, *Tor* or *Toron*. This *Tiermes* or *Aijeke* the *Laplanders* suppose to have power over the life and death, health and sickness of man: and also over the hurtfull Demons who frequent Rocks and Mountains; whom he often chastises, and sometimes destroies with his lightning, as the *Latins* fanci'd their *Jupiter* to do, for which end they give him a bow in his hand to shoot the Demons with, which they call *Aijeke dauge*: also they give him a maller, which they call *Aijeke Wetschera*, to dash out the brains of the said evil spirits. Wherefore because the *Laplanders* expect so many blessings from their *Tiermes*, and believe he bestows life on them, and preserves their health, and that they cannot die unless it be his plesure, and drives away the Demons, which are prejudicial to their hunting, fowling, and fishing, and never hurts them but when their offences deserve it: therefore he is to be worshipped in the first place. The next of the principal Gods is *Storjunkare*, which tho it be a *Norwegian* word, *Junkare* in that language signifying the Governor of a Province, yet is it used by the *Laplanders* now, tho perhaps it was not in use till some of them became subjects to *Norway*. Certain it is, that this is not the only name of that God, for he is also called *Stoorra Passe* (i.e.) *Great Saint*, as appears by a Hymn which is sung at his Sacrifices. His name they reverence very much, and pay him frequenter, if not greater devotion then other Gods, for they suppose him to be their *Tiermes* his Lieutenant, and as it were Royal Prefect, adding *Store*, which signifys *greater* for distinction sake. Now they worship *Storejunkar*, because they think that they receive all their blessings thro his hands, and that all beasts and Cattel, are subject to his will, and that he governs them as *Tiermes* doth men and spirits, wherefore he can give them to whom he will, and none can receive them without his pleasure. These beasts therefore supplying the *Laplanders* with meat and clothes, it may easily be imagined how ne-

ceſſary they held it to worſhip *Storjunkare*. And theſe are the two peculiar Gods of the *Laplanders*, whereof one hath the dominion over men, the other over beaſts; one beſtows life, the other all things required to the ſuſtaining of it. *Tornæus* ſaies they report of him that he hath often appeared to Fowlers or Fiſhers in the ſhape of a tall perſonable man, habited like a Nobleman, with a Gun in his hand, and his feet like thoſe of a bird. As often as he appears ſtanding on the ſhore, or in the ſhip by them, they ſay he makes their fiſhing ſucceſsful, and kills birds that happen to fly by with his Gun, which he beſtows upon thoſe that are preſent. It is reported that a *Laplander* being to guide one of the Kings Lieutenant, when he came over against a mountain where *Storjunkar* was ſuppoſed to dwell, he ſtood ſtill, and ſetting the helve of his Ax down upon the Ice, turned it round, profeſſing that he did it in honor of their munificent God, who dwelt there. And tho there is mention made but of one mountain where the *Laplander* performed this ceremony, yet we may ſuppoſe he would have don it oftner, if there had happened to be more hills in the way. But perhaps this diſtinction of name is uſed by the *Laplanders* which border upon *Norway*, eſpecially in *Lulelapland*, from his habit and clothing; and becauſe he uſed to appear in another dreſs to them of *Lapponia Kimenſis* and *Tornenſis*, therefore they did not worſhip him under that name, but by the common appellation of *Seita*, from whom they believed that they receive the benefits of hunting, fiſhing, and fowling.

I come now to the *Sun*, their third God, which is common to them with all other Pagans; him they call *Baiwe*, and worſhip him chiefly for his light and heat: alſo becauſe they believe him to be the Author of Generation, and that all things are made by his means, eſpecially their Rain-dears, of whom and their young they think he hath a particular care to cheriſh them by his heat, and bring them ſuddenly to ſtrength and maturity. And being they live in a cold Country where their native heat is diminiſh'd, and often wholly extinguiſh'd, being they have nothing to ſuſtain themſelves with but the fleſh of Rain-dear, they think it very fit to pay the Sun very great honors, who is the Author of ſo great bleſſings to them, and who at his return reſtores them that light which they loſt by his departure, and that not for a day or two, but for ſeveral weeks, which being paſt, the new day ſeems more welcom to them, by reaſon of long abſence.

To every one of theſe principal Gods they pay a ſeveral ſort of worſhip; which conſiſts firſt in the diverſity of places dedicated to their ſervice, next in the diverſity of images erected to them in theſe places; laſtly, in the diverſity of Sacrifices which they offer to them. The place where they worſhip their *Thor* or *Tiermis* is a piece of ground ſet apart for this ſuperſtition, on the backſide of their Huts, above a bows ſhoot off; there upon boards ſet together like a table they place their images. This table ſerves them inſtead of an Altar, which they ſurround with bows of birch and pine; with the ſame bows alſo they ſtrew the way from their Huts to the Altar: and as the table ſerves them for an Altar, ſo do the bows for a Temple. The ſame account, only omitting the table, doth *Tornæus* give of the *Tornenſes* and *Kiemenſes* worſhipping of *Seita*, ſo that they may ſeem to be one and the ſame God: unleſs his deſcription ſhould be appli'd to *Storjunkar* rather, becauſe he mentions Lakes to be the place of his worſhip; which

was

was proper to *Storjunkar*, as shall be shewn. But I suppose the *Stitas* were worshipped in other places as well as Lakes, and so they signifi'd both Gods under one name, and that *Torneus* was not so curious as to distinguish between them. In the same place where they worshipp'd *Tiermes* they worshipp'd the Sun also, and upon the same table too, which makes me suspect that they were but one God; whom they called *Tiermes*, when they invok'd him in the behalf of their lives, healths, or preservation from Demons, and *Baiwe* when they beg'd of him light or warmth, or any thing that might fortify them against the cold. But the place where *Storjunkar* was worshipped, was upon some peculiar mountains, and on the banks of Lakes; for almost every family hath its particular rocks and hills appointed for this business. Some of these rocks are so high and craggy that they are impassable to any but *Storjunkar*. But it must not be supposed he lives only in rocks and cliffes of mountains, but also on the shores of Lakes and banks of Rivers, for there also he is peculiarly worshipped, because the *Laplanders* have observed the same apparitions in these places, that they usually do upon rocks and hills, namely *Storjunkar* habited and armed according to the description already given, by which his presence they think he testifies his great love for those places, which therefore they have in great veneration, and call them *Passwara*, i. e. *Sacred mountains*, or rocks belonging to *Storjunkar*, supposing they cannot pay their devotion to him in any place better, or be surer of finding him, then where he himself appears. To these places they allot their certain bounds and confines, that all people may know how far the sanctified ground reaches, and avoid those evils, which otherwise *Storejunkar* would certainly inflict upon them for violating his holy place. Now since every family, that is given to this superstition hath its peculiar place of worship, it is manifest that there is good store of them throughout *Lapland*. *Sam. Rheen* reckons up thirty of them in the Province of *Lubla*.

The first by the River *Waikijaur*, about ½ a mile from the Laplandish Church called *Jockmocks*.

The second by the hill *Piednackwari* about ½ a mile farther from the said Church.

The third in an Island of the River *Porkijaur*, a mile and half off the River.

The fourth on the top of a very high hill, which they call *Aekiakikwari*, i. e. Fathers or *Thors* hill, 5 miles beyond *Jockmock*, near *Porkijaur*.

The 5 near the Lake *Skalkatrask*, 8 miles from the aforesaid place.

The 6 at a Cataract of *Muskoummokke*, 11 miles off.

The 7 on the top of an high hill *Skjerphi*.

The 8 on the top of the hill *Tiaskeli*.

The 9 at the hill *Hawaoset*.

The 10 at the top of a high hill *Casa*, near a little Lake called *Salbat*.

The 11 on a hill half a mile from *Wallawari*.

The 12 on the top of a prodigious hill called *Darrawaeri*, 2 miles from the aforesaid place.

The 13 near *Riedkiewari*. The 14 at a place called *Nabbel*, near a Lake by *Wirrijaur*.

The 15 at the Lake *Kaskajaur*.

The 16 at the hill *Enudda* towards *Norway*.
The 17 at the hill *Rarto*, near the same place.
The 18 in an Island of the Lake *Lublatrask* called *Hiertſhulos*.
The 19 on a high mountain towards *Norway* called *Skipoiwe*.
The 20 at the Lake *Saiivo*.
The 21 at *Ollapaſſi*, a bay of the Lake *Stoor Lublatræsk*.
The 22 at the Lake *Lugga*.
The 23 on the hill *Kierkowari*.
The 24 on the hill *Kautom Jaurlin*.
The 25 at the Cataract *Sao*.
The 26 on the top of a high hill called *Kaiszikie*.
The 27 at the Lake *Zyggtræsk*.
The 28 at the hill *Pionki*.
The 29 in an Island of the Lake *Waikejaur* called *Lushyſhulos*.
The 30 in a mountain near the River *Juleo* called *Warieluth*.

Neither are theſe all the places in the Country that are dedicated to this uſe, but there are ſeveral others which the Idolatrous People endeavour to concele, that they may avoid the ſuſpicion of this impiety and their deſerved puniſhment. But in other parts of *Lapland* the number is far greater as may be eaſily underſtood, and therefore I ſhall not tire the Reader with a recitall of them. For all theſe places they have a high eſteem, whether dedicated to *Thor*, the *Sun*, or *Storjunkar*, ſo that they exclude all women from them; not permitting them ſo much as to go behind the houſe where *Thor* is worſhipped, and prohibiting all marriageble women to come near the borders of *Storjunkars* conſecrated hills: and the reaſon is becauſe they think that Sex, eſpecially at that age, not pure enough for thoſe devotions, but not knowing who are pure and who are not, to prevent all danger they prohibite the whole Sex, who if they tranſgreſs herein, they muſt expect many misfortunes to befall them, and perhaps death it ſelf.

I come now to the Images of their Gods, for with theſe they uſed to honour them. *Thors* image, was alwaies made of wood, wherefore he is called by them *Muora Jubmel*, i. e. the wooden God. And becauſe in *Lapponia Tornenſis*, as well as in other places they make their Gods of wood, it is very probable that they worſhip *Tiermes*, tho they call him *Seita*. Of this wood, which is alwaies Birch, they make ſo many Idols as they have Sacrifices, and when they have done they keep them in a cave by ſome hill ſide. The ſhape of them is very rude, only at the top they are made to repreſent a mans head, according to the deſcription of *Matthias Steuchius*, which he relates from his Father, who was Superintendent of *Hernoſandenſis*, and had the overſight of all things relating to Piety and Religion in moſt parts of *Lapland*. Of the root of the tree they make the head, and of the trunk the body of the image: for thoſe Birches which grow in Fenny grounds have uſually their roots growing round, and from them there ſhoot out other little roots, ſo that it is eaſily fitted to the ſhape of a mans head. Now to manifeſt this to be *Thor*, they put a hammer into his right hand, which is as it were his enſign by which he is known. Into his head they drive a nail of Iron or Steel, and a ſmall piece of flint to ſtrike fire with, if he hath a mind to it. Tho I rather ſuppoſe it was firſt uſed to be an emblem of fire, which together with the Sun they worſhipped in *Thor*, whoſe Image is here delineated.

But tho they usually make them in this shape, yet there are some, especially in *Lapponia Tornensis*, who worship a meer stump. They have no Image of the Sun, either because he is conspicuous enough of himself, or because in the mystery of their Religion he is the same with *Thor*: but *Storjunkar* is represented with a stone, as is clearly proved by several Writers, and easily deduced from others. The form of this stone (if we will believe *Olaus Petri Neuren.*) was like a Bird, *Samuel Rheen* saies it sometimes represents a man, and sometimes som other creature. The truth is its shape is so rude, that they may sooner fancy it like somthing themselves, then perswade other People that it is so. In the mean time their fancy is so strong, that they really believe it represents their *Storjunkar*, and worship it accordingly. Neither do they use any art in polishing it, but take it as they find it upon the banks of Lakes and Rivers. In this shape therefore they worship it, not as tho it were so made by chance, but by the immediate will and procurement of their god *Storjunkar*, that it might be sacred to him. Thus they erect it as his image, and call it *Aied Kie Jubmal* i. e. the stone God. The rudeness of these Images gave *Torneus* occasion to deny that they had any shape at all, only made rough and hollow by the falling of water upon them, tho their hallowness without doubt occasioned the *Laplanders* fancy of their likeness to something: but he confesses that in an Island made by a Cataract of the River *Tornatresk* called *Darra*, there are found *Seita*, just in the shape of a man, one of them very tall, and hard by 4 others something lower, with a kind of Cap on their heads. But because the passage into the Island is dangerous by reason of the Cataract, the *Laplanders* are forc't to desist from going to that place, so that it is impossible now to know how these stones are worshipped, or how they came there. These stones are not set up by themselves, but be 3 or 4 together, according as they find them, the first of which they honor

with the title of *Storjunkar*, the second they call *Atte*, or *Storjunkars* wife; the third his Son or Daughter, and the rest his Servants. And this they do because they would not have their *Storjunkar*, who is *Thors* Vice-roy, in a worse condition then other Roial Prefects, whom they usually see thus accompanied by their Wives and Children, and Attendants. His representation is as follows

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ther thro false intelligence, or misapprehension, relates this business somthing differently, they have (saies he) a brasen Drum whereon they paint several sorts of Beasts, Birds, and Fishes, such as they can easily produce: bolt upright upon this Drum they fix an iron pearch, upon which stands a brasen Frog, which at the beating of the Drum falls down upon some of the pictures, and that creature whose picture the Frog touches, they sacrifice. Their usuall sacrifices are Rain-dears, tho sometimes they use other creatures, as Dogs, Cats, Lambs and Hens, which they fetch out of *Norway*. The 3d thing observable is that they offer their Sacrifices usually in the Autumn, because, I suppose, the Winter and night being at hand they think they have more need of their Gods assistance, which may probably be the reason too why every year about that time they make a new image for *Thor*, which is alwaies don 1 daies before Michaelmas. And thus they consecrate it, first they sacrifice the Rain-dear, then taking out his bones they anoint the Idol with the blood and fat, and bury the flesh and bones under ground. Besides this Idol they erect one to him every time they sacrifice, and then they place them all one by another upon a table behind their Hut. First when the God hath approved of the Sacrifice, which is usually a Buck to *Thor*, they bind it behind the house, then with a sharp knife they run him thro the heart, and gather the heart-blood, wherewith they anoint the Idol, into a vessell. After that having placed the images right, and adorned the table, they approach reverently to it, anoint the head and back all over with the blood, but on his breast they only draw several Crosses. Behind him they place the skull, feet, and horns of the sacrificed Dear; before him they place a Coffer made of the bark of Birch, into which they put a bit of every member of the Rain-dear, with some of the fat, and the rest of the flesh they convert to their private uses. This is the manner of the *Laplanders* sacrificing to *Thor*. But when they offer Sacrifice to *Storjunkar*, which is likewise a male Dear, then first they run a red thred thro his right ear, and bind him, and sacrifice him in the place they did that to *Thor*; preserving the blood likewise in a vessel. Then he who performs the Ceremony takes the horns and the bones of the head and neck, with the feet and hoofs, and carries them to the mountain of that *Storjunkar*, for whom the Sacrifice was designed. When he comes near the sacred Stone, he reverently uncovers his head, and bows his body, paying all the ceremonies of respect and honor. Then he anoints the Stone with the fat and blood, and places the horns behind it. Unto the right horn they ty the Rain-dears yard, and to the left some red thred wrought upon tin with a little piece of silver. The same rites that are observed to *Storjunkar* are also used to *Seita*, to whom the *Laplanders* usually sacrifice upon Holydaies, or after some loss or misfortune. Then making their Praiers and Devotions to the Idol in their best clothes, they offer him all manner of oblations, and the choisest parts of the Rain-dear, as the flesh, fat, skin, bones, horns, and hoofs, whereof there are great heaps to be seen at this day where *Seita* was worshipped. The horns are found placed one above another, in the fashion of a fence to the God, which is therefore by the *Laplanders* called *Tiorfwigardi*, that is a Court fenced with horns, which are sometimes above a thousand in number. Before these horns they used to hang a garland made of Birch tree, stuck about with bits of flesh cut

The 16 at the hill *Enudda* towards *Norway*.
The 17 at the hill *Rarto*, near the same place.
The 18 in an Island of the Lake *Luhlatrask* called *Hieritshulos*.
The 19 on a high mountain towards *Norway* called *Skipsine*.
The 20 at the Lake *Saivo*.
The 21 at *Ollapassi*, a bay of the Lake *Stoor Luhlatrask*.
The 22 at the Lake *Lugga*.
The 23 on the hill *Kierkowari*.
The 24 on the hill *Kautom Jaurlh*.
The 25 at the Cataract *Sao*.
The 26 on the top of a high hill called *Kaiszikka*.
The 27 at the Lake *Zyggtrask*.
The 28 at the hill *Pionki*.
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Neither are these all the places in the Country that are dedicated to this use, but there are several others which the Idolatrous People endeavour to concele, that they may avoid the suspicion of this impiety and their deserved punishment. But in other parts of *Lapland* the number is far greater as may be easily understood, and therefore I shall not tire the Reader with a recitall of them. For all these places they have a high esteem, whether dedicated to *Thor*, the *Sun*, or *Storjunkar*, so that they exclude all women from them; not permitting them so much as to go behind the house where *Thor* is worshipped, and prohibiting all marriageble women to come near the borders of *Storjunkars* consecrated hills: and the reason is because they think that Sex, especially at that age, not pure enough for those devotions, but not knowing who are pure and who are not, to prevent all danger they prohibite the whole Sex, who if they transgress herein, they must expect many misfortunes to befall them, and perhaps death it self.

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from every member of the sacrifice. This I suppose first caused the mistake of those who reported that the *Laplanders* worshipped the horns of Rain-dears. All the flesh that remains of the sacrifice the *Laplanders* spend in their houses: and this is the ordinary way of sacrificing to *Storjunkar*. Two other methods there are but less used; one when they bring the sacrifice alive to the hill where the Idol is placed: another when they would do so, but cannot climb the hill where *Storjunkar* is by reason of its steepness. For the first they kill the sacrifice hard by the Idol, and when they have performed the usual ceremonies, they presently boil the flesh in the place, especially that about the head and neck, and invite their friends to the eating of it. This they call *Storjunkars* Feast, and when they have done they leave the skin behind them. This is not used in all *Storjunkars* hills, but only in some peculiar place where he hath manifested to them that he will be worshipped so. The other way of sacrificing is when the hill is so craggy that they cannot ascend it with their sacrifice, then they throw up a stone to the top of the mountain, which they dip in the blood and go away, as having paid their devotion. But at (besides the sacrifice) they once a year honour *Thor* with a new Image; so do they *Storjunkar* with fresh bowes twice every year. The first time in Summer with birch and grass; next in Winter with pine. The same also *Torneus* reports of the *Seitas*. Then it is they seek whether their God be favorable and propitious to them or no: for when they go to strow the bows and grass under him, if the stone proves light, they hope he will be kind; but if it be something heavier then ordinary, they suspect he is angry with them, and immediatly to reconcile him they devote some oblations to him. And thus are *Peucerus* his words to be understood, when the *Laplanders* (says he) go a hunting or fishing, or upon any other enterprise, they try their success by the weight of their God, who if he is easily moved, they take it for granted that he approves of their design; if hardly, then he dislikes it: but if he be unmoveable then they suppose him offended with them. This is not to be understood of all their affairs, but only when they lay fresh straw under him, for at other times they enquire his plesure with a drum, of which I have already spoken.

It remains now that we treat of the sacrifices used to the Sun, these are young Rain-dears, and those not bucks but does: the rites are most of them the same with those already mentioned; only instead of a red string thro the right ear of *Storjunkars* sacrifice, they run a white one thro the Suns; then they make a garland, not of birch, but willow, about as big as the hoop of an Hogshead. This they place upon a table behind the Hut where they sacrifice to *Thor*, not upon the same table, but one like it. And this sacrifice differs from the other in that there are neither images erected here, nor horns, the beasts being not come to their growth. But that there may be some resemblance of the Sun, they place the chief bones of the sacrifice upon the table in a circle.

Besides these 3 principal Gods they have some petty ones, as the Manes of deceased men, and the *Julii* troops. They have no particular names for the Ghosts, but call them all *Sitte*: neither do they erect them images as they do to *Thor* and *Storjunkar*, only they offer them some certain sacrifices. At which time their first business is to enquire the will of the dead,

whether

whether it please him to be worshipt with that kind of sacrifice in these words, *Maijke wërro Jabmike sitte, ô you Manes what will you have*, then they beat the drum, and if the ring falls upon any creature there pictured they take it for the sacrifice which the ghost desires: they then run thro his ear, or, as others say, ty about his horns a woollen black thred. Having performed the sacrifice, they spend all the flesh upon their own uses; except a bit of the heart, and another of the lungs: each of which they divide into 3 parts, and fasten them upon as many sticks, which they dip in the blood of the sacrifice, and so bury them in a kind of Chest made in the form of a Laplandish Dray, as they do the bones of all other sacrifices. But of this I shall speak more at large when I come to their funeral rites, where the same things are likewise used. I shall only add that these rites are still observed in *Lapland* by all that are superstitiously given. The *Jubli*, whom they call *Jubloſalket*, as I said of the ghosts, have no statues, nor images; the manner of worshipping them is in this sort. The day before the festival, which is Christmas day, they abstain from all flesh: and of every thing that they eat, they take a litle piece and preserve it very carefully, which they do likewise the next day. In their feasting, the bits which they have gathered in these two days they put into a chest, made of the bark of Birch, in the fashion of a Boat with sails and oars, together with some fat of the pottage, and hang it upon a tree behind the Hut, about a bows shot off, for the *Jubli* to feast on, whom they then suppose to wander in troops in the Air, thro woods and mountains; a ceremony not unlike to the ancient libations to the *Genii*. But why they do this in a Boat they can give no reason: but we may conjecture that hereby is intimated how the knowledg of Christs-birth (declared by the company of Angels, which as I have shewed already was the meaning of these *Jubli*) was brought by Christians, who came to them in Boats. So much of the *Laplanders* Idolatry and Superstition, which remains to this day amongst many of them, as is found by daily experience.

CHAP. XI.

Of the magicall Ceremonies of the Laplanders.

IT hath bin a received opinion among all that did but know the name of the *Laplanders*, that they are People addicted to Magic, wherefore I thought fit to discourse next of this, as being one of the greatest of their impieties that yet continues among them. And that this opinion may seem to be grounded upon some autority, they are described both by ancient and modern Writers, to have arrived to so great skill in enchantments, that among several strange effects of their art, they could stop ships when under full sail. This judgement of the Historians concerning the *Laplanders* is no less verified also of the *Biarmi* their predecessours. So that we may justly suppose both of them to have descended from the same original: for the *Biarmi* were so expert in these arts that they could either by their

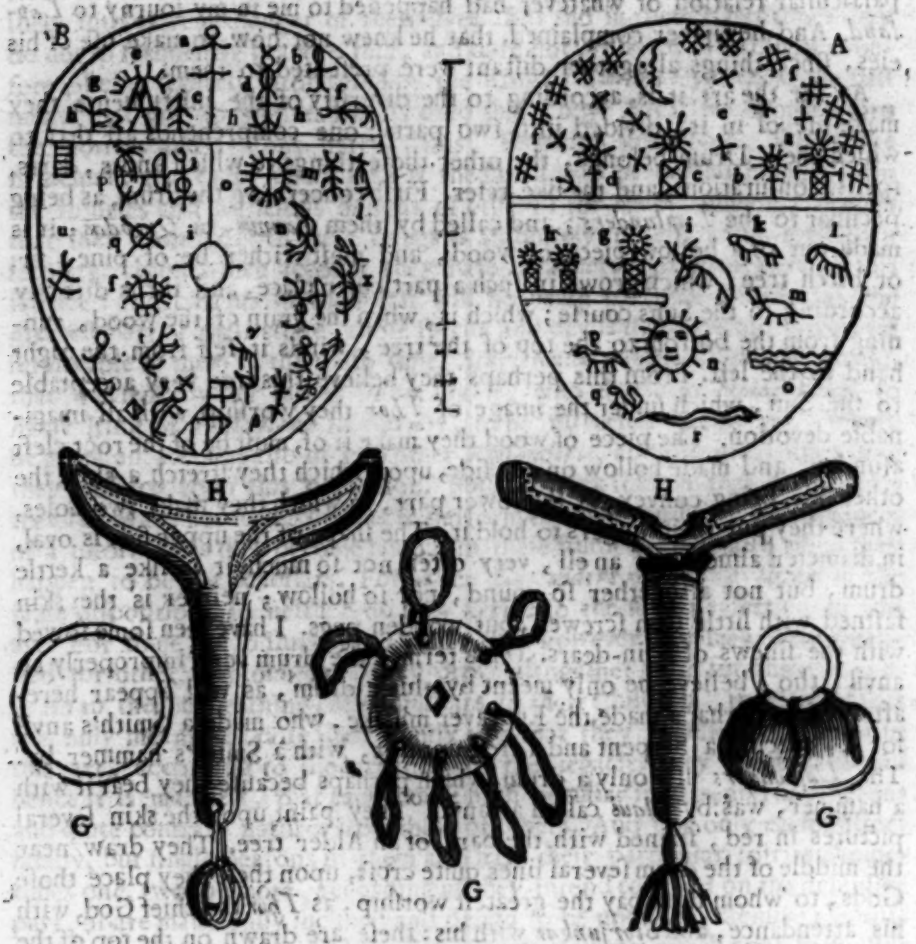
looks, words, or ſome other wicked artifice, ſo enſnare and bewitch men, as to deprive them of the uſe of limbs and reaſon, and very often bring them into extreme danger of their lives. But tho in theſe latter times they do not ſo frequently practiſe this, and dare not profeſs it ſo publicly as before, being ſeverely prohibited by the King of *Sweden*: yet there are ſtill many that give themſelves wholly unto this ſtudy. But if we enquire into the motives and reaſons hereof, this, formerly mention'd, ſeems the principal, that every one thinks it the ſureſt way to defend himſelf from the injuries and malicious deſigns of others: for they commonly profeſs that their knowledge in theſe things is abſolutely neceſſary for their own ſecurity. Upon which account they have Teachers and Profeſſors in this ſcience: and parents in their laſt will bequeath to their children, as the greateſt part of their eſtate, thoſe ſpirits and devils that have bin any waies ſerviceable to them in their life time. *Sturleſonius* writes of *Gunilda*, a maid, that was ſent by her father *Odzur Huide*, who dwelt in *Halogaland*, to *Motle* King of *Finlapland* in *Norway*, to be inſtructed in this art. Where he gives an account alſo of two other *Finlanders*, and the great knowledg they attained to in this profeſſion. But it is very ſeldom that the parents themſelves are not ſo learned, as to perform the duty, and ſave the expences of a tutor. Thus they become famous in theſe ſtudies, eſpecially when they happen to be apt Schollars. For as the *Laplanders* do not all agree in the ſame diſpoſition, ſo neither do they arrive to the ſame perfection in this art. For ſome are ſo ſtupid and dull, that however they may ſeem qualified for other emploiments, they prove altogether unfit for this.

As to the bequeathing their familiars to their Children, they ſuppoſe it the only means to raiſe their family; ſo that they excell one another in this art, according to the largeneſs of the legacies they receive. From hence it is manifeſt, that each houſe hath peculiar ſpirits, and of different and quite contrary natures from thoſe of others. And not only each diſtinct family, but ſingle perſons in them alſo have their particular ſpirits, ſometimes one, two, or more, according as they intend to ſtand on the defenſive part, or are maliciouſly inclined and deſign to be upon the offenſive: ſo that there are a ſet number of obſequious ſpirits, beyond which none hath. But however ſome of theſe will not engage themſelves without great ſolicitation, and earneſt entreaties, when others more readily profer themſelves to litle children, when they find them fit for their turn, ſo that diverſe of the Inhabitants are almoſt naturally Magicians. For when the devil takes a liking to any perſon in his infancy, as a fit inſtrument for his deſigns, he preſently ſeaſes on him by a diſeaſe, in which he haunts them with ſeveral apparitions, from whence according to the capacity of his years and underſtanding he learns what belongs to the art. Thoſe which are taken thus a ſecond time ſee more viſions, and gain greater knowledg. If they are ſeaſed a third time, which is ſeldom without great torment, or utmoſt danger of their life, the devil appears to them in all his ſhapes, by which they arrive to the very perfection of this art; and become ſo knowing, that without the Drum they can ſee things at greateſt diſtances, and are ſo poſſeſſed by the devil, that they ſee them even againſt their will. For example, not long ſince a certain *Lap*, who is yet alive, upon my complaint againſt him for his Drum, brought it to me, and confeſt with tears, that tho he

ſhould

ſhould part with it, and not make him another, he ſhould have the ſame viſions he had formerly: and he inſtanc't in my ſelf, giving me a true and particuliar relation of whatever had happened to me in my journy to *Lapland*. And he farther complained, that he knew not how to make uſe of his eies, ſince things altogether diſtant were preſented to them.

As for the art, it is, according to the diverſity of the inſtruments they make uſe of in it, divided into two parts: one comprehends all that to which their Drum belongs, the other thoſe things to which knots, darts, ſpells, conjurations, and the like refer. Firſt concerning the drum, as being peculiar to the *Laplanders*; and called by them *Kannus*, or *Quobdas*, it is made out of a hollow piece of wood, and muſt either be of pine, fir; or birch tree, which grows in ſuch a particular place, and turns directly according to the Suns courſe; which is, when the grain of the wood, running from the bottom to the top of the tree, winds it ſelf from the right hand to the left. From this perhaps they believe this tree very acceptable to the Sun, which under the image of *Thor* they worſhip with all imaginable devotion. The piece of wood they make it of, muſt be of the root cleft aſunder, and made hollow on one ſide, upon which they ſtretch a skin: the other ſide, being convex, is the lower part, in which they make two holes, where they put their fingers to hold it. The ſhape of the upper ſide is oval, in diameter almoſt half an ell, very often not ſo much; it is like a kettle drum, but not altogether ſo round, nor ſo hollow; neither is the skin faſtned with little iron ſcrewes, but wooden pegs. I have ſeen ſome ſowed with the ſinews of Rain-dears. *Olaus* termed the drum very improperly an anvil, tho I believe he only meant by this a drum, as will appear hereafter. This perhaps made the Engraver miſtake, who made a Smith's anvil for it, placing a Serpent and a frog upon it, with a Smith's hammer by. The *Laplanders* uſe only a drum, which perhaps becauſe they beat it with a hammer, was by *Olaus* called an anvil. They paint upon the skin ſeveral pictures in red, ſtained with the bark of an Alder tree. They draw near the middle of the drum ſeveral lines quite croſs, upon theſe they place thoſe Gods, to whom they pay the greateſt worſhip, as *Thor* the chief God, with his attendance, and *Storjunkar* with his: theſe are drawn on the top of the line; after this they draw another line parallel to the former, only half croſs the drum, on this ſtands the image of Chriſt with ſome of his Apoſtles. Whatever is drawn above theſe two lines repreſents birds, Stars, and the Moon; below theſe they place the Sun, as middlemoſt of the Planets, in the very middle of the drum, upon which they put a bunch of brazen rings when they beat it. Below the Sun they paint the terreſtrial things, and living creatures, as Bears, Wolves, Rain-dears, Otters, Foxes, Serpents: as alſo Marſhes, Lakes, Rivers, *&c.* This is the deſcription of the drum according to *Sam. Rheen*, of which this is the picture.



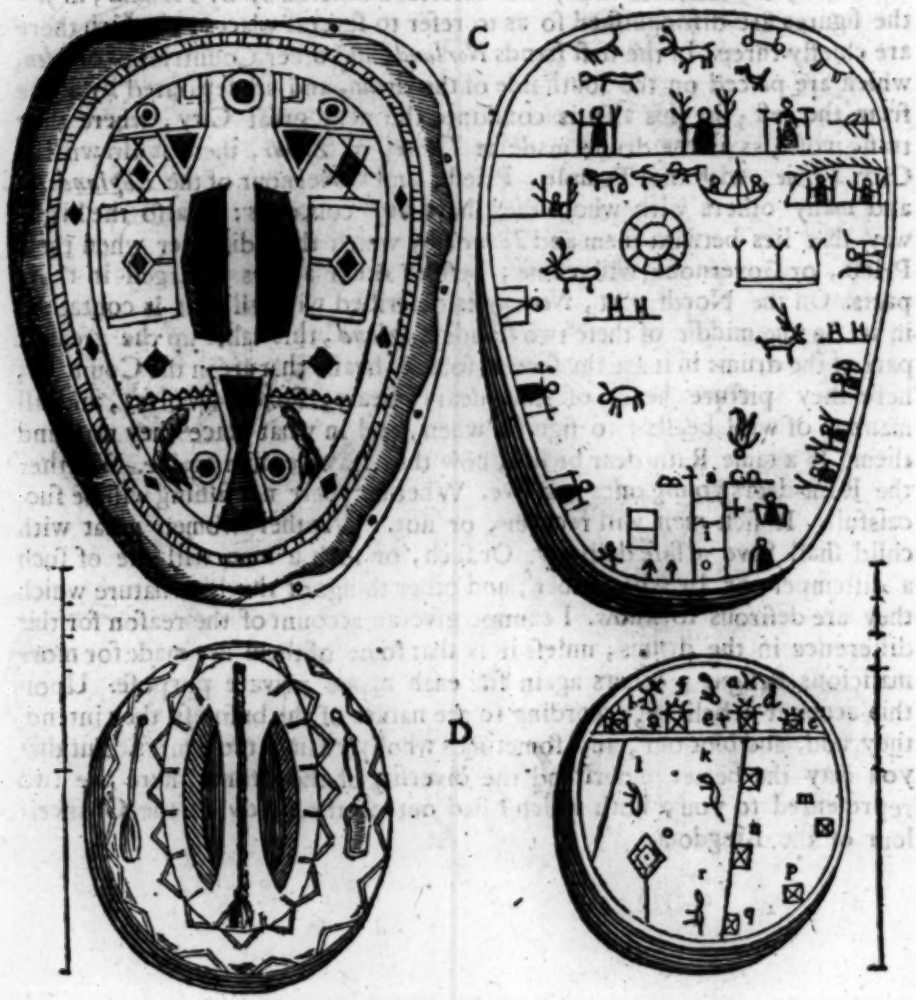
The Explication of the Figures.

In the Drum A. a markes *Thor.* b *Thors Servant.* c *Storjunkare.* d *his Servant.* e *Birds.* f *Stars.* g *Christ.* h *his Apostles.* i *a Bear.* k *a Wolf.* l *a Rain-deer.* m *an Ox.* n *the Sun.* o *a Lake.* p *a Fox.* q *a Squeril.* r *a Serpent.*

In the Drum B. *a* denotes *God the Father,* b *Jesus Christ.* c *the Holy Ghost.* d *S. Johne* e *Death.* f *a Goat.* g *a Squeril.* h *Heaven.* i *the Sun.* l *a Wolf.* m *the fish Slik,* n *a Cock.* o *Friendship with the wild Rain-deer.* p *Anundus Errici* (whose Drum this was) *killing a Wolf.* q *Gifts.* r *an Otter.* s *the friendship of other Lapps.* t *a Swan.* u *a sign to try the condition of others, and whether a disease be incurable.* x *a Bear.* y *a Hog.* ß *a Fish.* γ *one carrying a Soul to Hell.*

I have

I have obſerved that ſeverall of their drums have not the ſame pictures upon them, I have three very different; one, which is here ſet down, marked by the letter B. They are deſcribed differently by *Torneus*, in wch the figures are diſtinguiſhed ſo as to refer to ſeveral places, of which there are chiefly three. In the firſt ſtands *Norland*, and other Countries of *Sweden*, which are placed on the South ſide of the drum, and are ſeparated by a line from the reſt; in this alſo is contained the next great City, where they trafic moſt; as in the drums made at *Torne*, or *Kiemi*, there is drawn the City *Torne*, with the Temple, Prieſt, and Governour of the *Laplanders*, and many others with whom they have any concerns: as alſo the highway that lies betwixt them and *Torne*, by which they diſcover when their Prieſt, or Governour will come; beſides other affairs managed in thoſe parts. On the North part, *Norway* is deſcribed with all that is contained in it. In the middle of theſe two ſtands *Lapland*, this takes up the greateſt part of the drum: in it are the ſeveral ſorts of beaſts that are in the Countrey, here they picture herds of Rain-dears, Bears, Foxes, Wolves, and all manner of wild beaſts, to ſignifie when, and in what place they may find them. If a tame Rain-dear be loſt, how they may get him againe. Whether the Rain-deers young ones will live. Whether their net fiſhing will be ſucceſsfull. If ſick men will recover, or not. Whether women great with child ſhall have a ſafe delivery. Or ſuch, or ſuch a man will die of ſuch a diſtemper, or by what other; and other things of the like nature which they are deſirous to know. I cannot give an account of the reaſon for this difference in the drums, unleſs it is that ſome of them are made for more malicious deſigns, others again for each man's private purpoſe. Upon this account I believe, according to the nature of the buſineſs they intend, they add, and blot out, and ſometimes wholly change the figures. But that you may the better underſtand the diverſity of the drums, here are two repreſented to you, both which I had out of the Study of the Chancellour of the Kingdom.



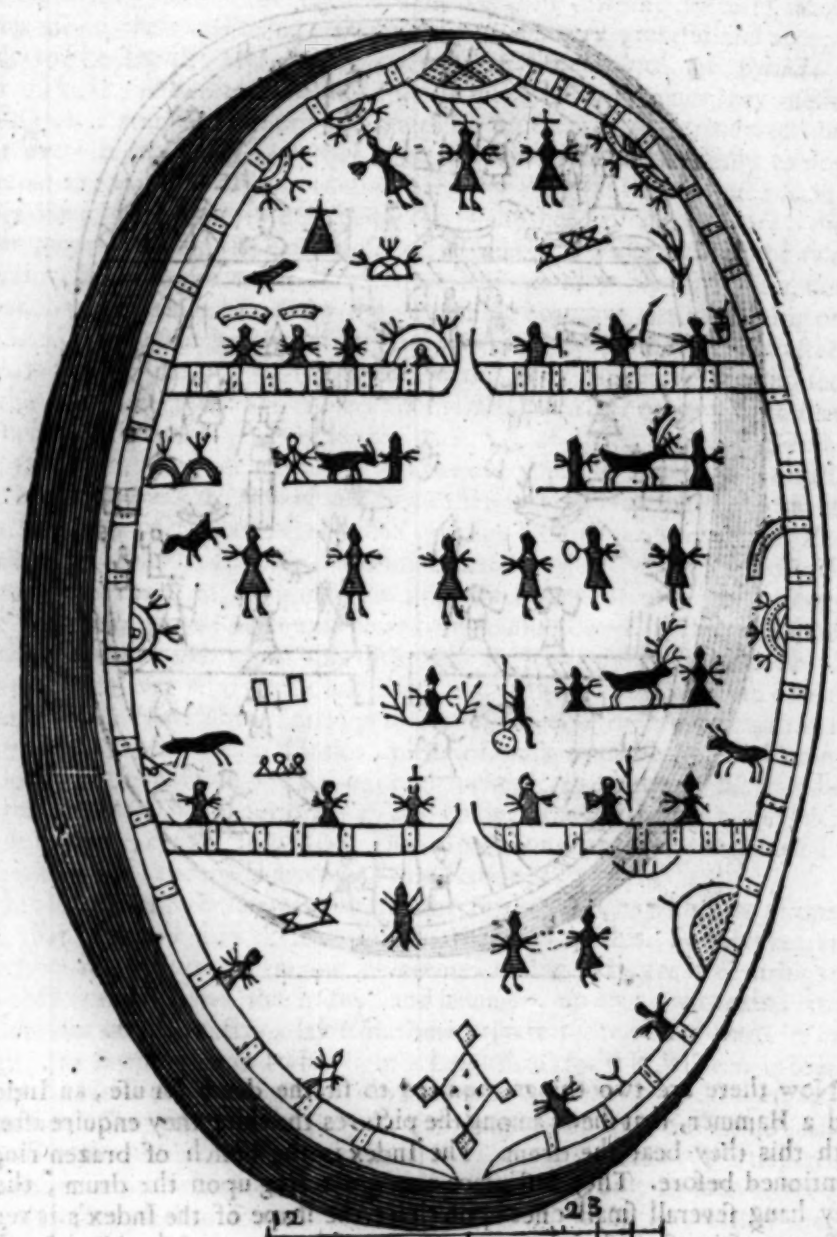
The explication of the Figures.

In the Drum C. a denotes *Birds.* b *black Foxes.* c *Tinur*, a God. d *Thor*, a God. e *Thors hammer.* f *Storjunkare.* g *a wooden Idol.* h *his Servant.* i *a Star.* k *an Ox.* l *a Goat.* m *a Star.* n *the Moon.* o *the Sun.* p *a Star.* q *another Star.* r *a Wolf.*

The two greater Figures repreſent, one the upper, the other the lower ſide of the Drum, and ſo do alſo the two leſſer.

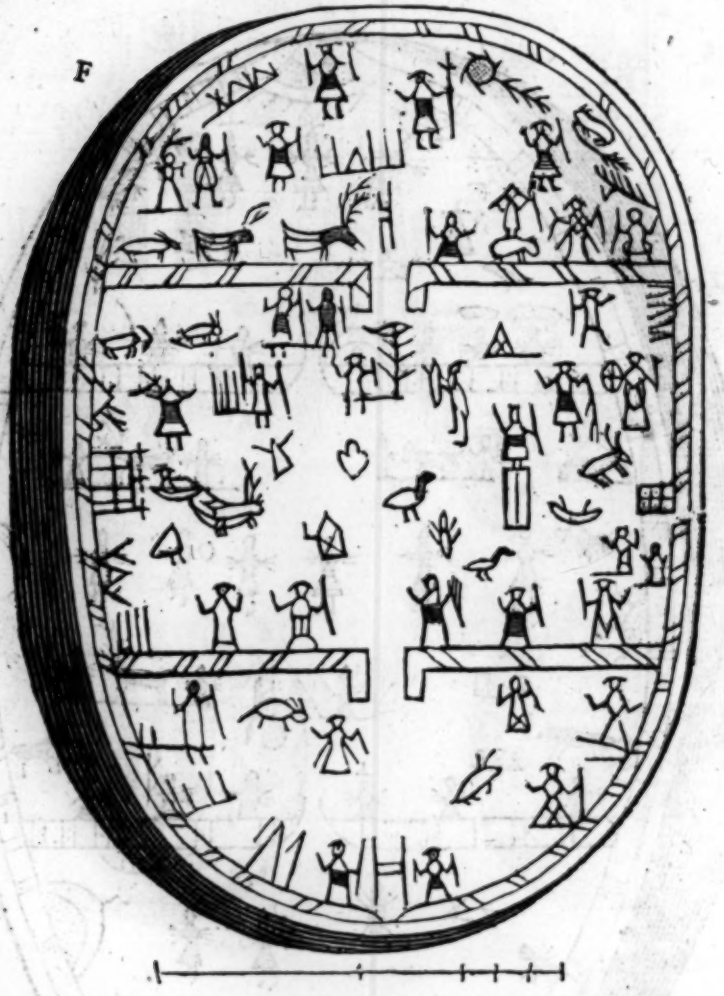
Beſides

Beſides theſe two drums, I had alſo a third given me by the ſame Lord of as great a ſize as any that can be uſually met with.



To theſe I add a fourth, given me by the Illuſtrious Baron Lieutenant *Henry Flemming*, mark't with the letter F.

F



Now there are two things required to fit the drum for uſe, an Index and a Hammer, that ſhews among the pictures the thing they enquire after, with this they beat the drum. The Index is the bunch of brazen rings mentioned before. They firſt place one great ring upon the drum, then they hang ſeverall ſmall ones upon that; the ſhape of the Index's is very different, for of theſe I have one made of copper, of the bigneſs of a *Dollar*, with a ſquare hole in the middle, ſeveral ſmall chains hanging about it inſtead of rings. Another hath an Alchymy ring, on which a ſmall round plate of copper is hung by little chains. I have ſeen another alſo of bone, in the ſhape of the Greek Δ, with rings about it; and others of

of a quite different make. I have described mine under the drums A, and B, by the mark G: but the common sort of rings are of copper, and those upon the Chancellors drums are altogether such. Some Writers call these rings serpents, or brazen frogs, and toads, not that they resemble them, but because by them they signifie these creature, whose pictures they often use in their conjuring, as supposing them very grateful and acceptable to the Devil. The *Laplanders* call the Index *Arpa*, or *Quibdas*; and make it indifferently of any sort of metal. The hammer they use in raising their familiars, is not the Smith's; which was the errour of him that drew it in *Olaus Magn.* but is an instrument belonging only to the *Laplanders*, and called by a peculiar name by them: it is made of a Raindeers horn, branching like a fork, this is the head of the hammer, the other part serves for the handle. The instrument is placed under the two drums A. B. with the letter H, with the hammer they beat the drum, not so much to make a noise, as by the drumming to move the ring lying on the skin, so as to pass over the pictures, and shew what they sought after. This is the description of the drum, with all its necessaries as it is used by the *Laplanders* that are subject to the *Swedes*; the *Finlappers* also that are under the Crown of *Denemarke*, make use of drums something different in fashion from the former; yet however the difference is so small, that I believe their drums are not of a different kind from ours, but made only for some particular uses. I shall give an account of one of those, described in *Wormius*'s Study, who saies that the *Laplanders* drum, which "they use in their magic, and by beating which they discover those things "they desired, is made of an oval piece of wood hollowed, in length a foot, "in breadth ten inches; in this they make six holes, and put a handle to "it, that they may hold in the left hand, whilst they beat it with the other; "upon it they stretch over a skin, painted with diverse rude figures, drawn "with blood, or red; upon this lies a piece of brass, in the shape of a Rhomboides, somewhat convexe, about two inches in diameter, in the middle "of this, and at each corner hangs a small chain. The instrument, with which "they beat the drum, is of bone, six inches long, about the thickness of "a little finger, and made much like the Latine T.

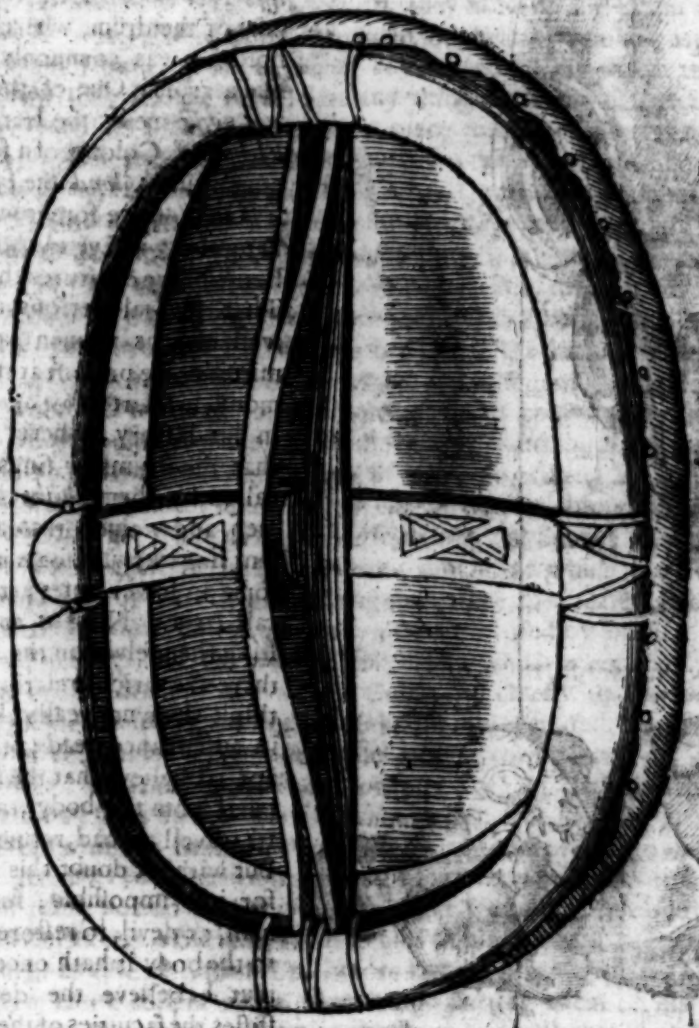
This instrument the *Laplanders* use for diverse designs, and are of opinion that whatever they do it is don by the help of this. For this reason they have it in great esteem and reverence, taking such care in securing it, that they wrap it with the Index, and hammer, up in a Lambskin, and and for its greater safety, lay it in some private place. But I think it an errour, to suppose them to lay it in a Lambskin: for it is written in some places *Loonskin*, which signifies the skin of a bird that lives altogether in the water. They think it so sacred, and holy, that they suffer no maid that is marriageable to touch it; and if they remove it from place to place, they carry it the last of all, and this must be don too only by men; or else they go with it thro some untrod way, that no body may either meet or follow them. The reason they give for their great care in this particular, is, because they believe if any one, especially a maid that is marriageable, should follow the same way, they would in three daies time at least fall into some desperate disease, and commonly without any hopes of recovery. This they seem to verifie by many examples, that we may give the

more credit to it; and we have the leſs reaſon to doubt the truth of this, ſince the devil ſeverely commands his worſhip to be obſerved, and ſuffers not thoſe rites and cuſtoms he hath impoſed to be violated, ſo long as God is pleaſed to grant him this liberty. Now becauſe it may happen ſometimes that a woman may out of neceſſity be conſtrained to go that way, by which the drum hath bin carried, the devil is ſo favorable as to permit it without any danger, upon condition ſhe firſt offers a brazen ring to the drum.

In the next place, becauſe they believe they can effect very ſtrange things by the drum, we will ſhew what they are, and the manner uſed to perform them. Theſe are three, belonging either to their hunting, their ſacred affairs, or laſtly the enquiring into things far diſtant. I find four chiefly mentioned by another Writer, the firſt is, the knowing the ſtate of affairs in forreign Countries. The ſecond, what ſucceſs their deſigns in hand will meet. With the third, how to cure diſeaſes. The fourth, what Sacrifices their Gods will be pleaſed to accept, and what beaſt each God deſires or diſlikes moſt. As to the way in making enquiries, it is not the ſame among all theſe artiſts. But the great thing they generally obſerve, is, to ſtretch the skin very ſtiff, which is don by holding it to the fire. The next is, that they beat not altogether in the ſame place, but round about the Index; then that they beat ſoftly at firſt, preſently quicker, and continue this till they have effected their intent. The drummer firſt lifts up the drum by degrees, then beats ſoftly about the Index, till it begins to ſtirr, and when it is removed ſome diſtance from its firſt place to either ſide, he ſtrikes harder, till the Index points at ſomething, from whence he may collect what he ſought for. They take care alſo that as well he that beats the drum, as thoſe that are preſent at the ceremony, ſhould be upon their knees. As to the occaſions of their beating thus, the later of thoſe is already diſcourſed of. Now we proceed to the reſt, the firſt of which is concerning their enquiries into things acted in remote parts. Thoſe who deſire to know the condition of their friends, or affairs abroad, whether diſtant five hundred, or a thouſand miles, go to ſome *Laplander*, or *Finlander* skilfull in this art, and preſent him with a linen garment, or piece of ſilver, as his reward, for ſatisfying them in their demands. An example of this nature is to be ſeen upon record, at *Bergen*, a famous Market Town in *Norway*, where the effects of the German Merchants are regiſtred; in this place there was one *John Delling*, Factor then to a *German*, to whom a certain *Finlapper* of *Norway* came with *James Samaouſuend*: of him *John Delling* enquired about his Maſter then in *Germany*; the *Finlapper* readily conſenting to tell him, like a drunken man preſently made a great bawling, then reeling and dancing about ſeveral times in a circle, fell at laſt upon the ground, lying there ſometime as if he were dead, then ſtarting up on a ſuddain, related to him all things concerning his Maſter, which were afterwards found to agree to what he reported. There are many more inſtances of this kind: the moſt conſiderable, is one concerning a *Laplander*, now living, who gave *Tornæus* an account of the Journey he firſt made to *Lapland*, tho he had never ſeen him before that time; which, altho it was true, *Tornæus* diſſembled to him, leaſt he might glory too much in his deviliſh practiſes, and rely upon them, as the only means whereby he might attain

to

to truth. The autority of this man is ſo conſiderable, that it may gain credit enough to the Story. As to the method taken in making diſcoveries, it is very different. *Olaus Magn.* deſcribes it thus, the drummer goes into ſome private room, accompanied by one ſingle perſon, beſides his wife, and by beating the drum moves the Index about, muttering at the ſame time ſeveral charms, then preſently he falls into an extaſie, and lies for a ſhort time as if dead; in the mean while his companion takes great care, that no gnat, flie, or other living creature touch him; for his Soul is carried by ſome ill *Genius* into a forreign Countrey, from whence it is brought back



with a knife, ring, or ſome other token, of his knowledg, of what is done in thoſe parts; after this riſing up, he relates all the circumſtances belonging to the buſineſs that was enquired after; and that they may ſeem

certainly so, he shews what he hath brought from thence. *Petr. Claud.* makes no mention either of the drum, charms, company, or those things he brings with him; but saies he casts himself upon the ground, grows black in the face, lying as if dead for an hour or two; according as the distance of the place is, of which he makes enquiry; when he awakes he gives a full account of all affairs there. It is clear from what was said before, that they made use of a drum; and 'tis observed that for this sort of conjuring the lower part of the drum, whereby they hold it, was commonly shaped like a cross. One of this make was given me by the Lord *Henry Flemming*, Colonel of a foot Regiment in *Finland*, the Figure of it is in the page foregoing. They hang about it several claws, and bones of the creatures they take. That several persons also, as well men as women, are permitted to be present at this ceremony, is asserted by *Sam. Rheen* in his history, where he saies that the drummer sings a song, called by them *Joiike*, and the men and women that are present sing likewise, some in higher some in lower notes, this they call *Daura*. Next as to the casting themselves on the ground, there are various relations, some think them not really, but only in appearance dead; others are apt to believe that the soul departs from the body, and after its travell abroad, returns again. But without doubt this is false, for it is impossible, for either man, or devil, to restore the soul to the body it hath once left. So that I believe the devil only stifles the faculties of the soul for a time, and hinders their operations. Now after the drummer falls down, he laies his drum as near as possibly on his head, in this posture.

Those in the mean time that are present, leave not off singing all the time he lies sweating in this agony; which they do not only to put him in mind, when he awakes, of the business he was to know; but also that he might

recover out of this trance, which he would never do, (as they imagine) if they either ceased singing, or any one stirred him with their hand or foot. This perhaps is the reason why they suffer no flie, or any living creature to touch him; and it is upon this account only that they watch him so diligently, and not out of any fear they have least the devil should take away his body; which opinion of *Peucers* is altogether false. It is uncertain how long they lye in this manner, but it is commonly according as the place where they make their discovery, is nearer or farther off; but the time never exceeds 24 houres, let the place be at never so great a distance. After he awakes he shews them some tokens to confirm their belief in what he tells them. This is the first and chiefest use they make of the drum.

The next is, how to know the event of their own concerns, and what success their hunting will have, or any other busines which they undertake, for they seldom venture on any thing, without first consulting that. In order to the knowing this, they place the bunch of rings on the picture of the Sun in the drum; then they beat, singing at the same time; if the rings go round towards the right hand, according to the Suns course they promise to themselves good health, fortune, and great encrease both of men and beasts; if contrary, towards the left, they expect sickness and all the evils attending on ill success. We may easily ground this opinion of theirs upon the other mentioned above, where they believe the Sun the only Author of all productions. Wherefore when the Index moves according to his motion, it portends prosperity by following his course, from whom they expect all the good they receive. This is the way they take in all their more weighty affairs, as in a journey, hunting, removing their habitations, or any such like thing, of which something before, and more hereafter. Before they hunt they make particular observation which way the Index turns, whether East, West, North, or South; and collect from thence where their game lies. Other things for which the drum is serviceable, are, first, the discovering the nature of diseases, whether they arise from any disorder in the body, or are caused by magic; this being known, then to find the remedy for them, which is commonly by sacrifice to one or other of their angry Gods, but chiefly to *Storjunkar*, who bears greatest autority among them, and if not appeased, leaves them small hopes of recovery. Wherefore the sick person vows a sacrifice, either of a Rain-deer, Bull, Goat, or Ram, or something of this kind to one of the *Storjunkars*, that stands upon the mountains. The sacrifice is not left to the disposal of the sick man, but must be made according to the directions of the drummer; for he is supposed to be the only man able to advise them in this case; he first discovers which of the Gods is displeased, and what sort of sacrifice is most acceptable to him, for they refuse several, and the same also at several times. But before the drummer appeases their Gods, they give him a copper and a silver ring, putting them on his right arm, then he begins a song, and beats the drum, and all that are present joyn with him in a *Chorus*; after this according to the place, to which the Index points, he directs them. These are the things commonly done by the drum. The last thing for which they think it necessary, is, the accomplishing their wicked designs, as impairing mens health, or depriving them of their lives; which is frequently enough practised among them, tho not altogether so

publicly as heretofore. Some of them account this only unlawful, and exclude themselves out of the number of those, which use it, thinking the other uses of the drum to consist chiefly in doing good. But however this mischievous Art continues still too much among them. Several inhabitants of *Kiema* in *Lapland* were apprehended in the year 1671, with drums, for this purpose so large, that they could not be removed from thence, but were burnt in the place. Among those *Laplanders* there was one four score years of age, that confessed he was bred up in this art from his childhood, who in 1670 upon some quarrell about a pair of mittens, caused a Boar of *Kiema* to be drowned in a Cataract, for which he was condemned to die, and in order to that was to be carried in chains to the next town in *Bothnia*, but in the journy he contrived so by his art, that on a suddain, tho he seemed well, and lusty, he died on the sledge, which he had [illegible] told he would sooner do, then fall into the Executioners hands. [illegible] nies used in this particular, either in their words, gesture, or any other thing, I can give no account, finding none in those writings, from whence I collected the rest. The reason for this, I suppose, is, because they themselves keep this secret, as the great mystery in their art; or that no one would enquire into them, least they should be thought guilty of this damnable sin.

Having treated largely of the drum, we come to the other parts of this art, to which also belong proper sorts of instruments: the first is a cord tied with knots for the raising of wind. They, as *Zeigler* relates it, tye three magical knots in this cord; when they untie the first, there blows a favorable gale of wind; when the second, a brisker; when the third, the Sea and wind grow mighty stormy, and tempestuous. This, that we have reported concerning the *Laplanders*, is by *Olaus Magnus*, and justly, related of the *Finlanders*, who border on the Sea, and sell winds to those Merchants that trafic with them, when they are at any time detained by a contrary one. The manner is thus, they deliver a small rope with three knots upon it, with this caution, that when they loose the first, they shall have a good wind, if the second, a stronger, if the third, such a storm will arise, that they can neither see how to direct the ship, and avoid rocks, or so much as stand upon the decks, or handle the tackling. No other Writers mention this concerning the *Laplanders*, and I am apt not to think it at all probable, since they live in an inland Country, bordering no where upon the Sea. Wherefore this properly belongs to the *Finlappers* in *Norway*. Now those that are skilled in this art, have command chiefly over the winds that blew at their birth; so that this wind obeys principally one man, that another, as if they obtained this power when they first received their breath; now as this belongs chiefly to the *Finlappers* and *Finlanders* of *Norway*, so doth the stopping of the course of ships, which is altogether of the same nature. This is also attributed to the *Laplanders*, who according to the different affection they have for Merchants, make the Sea either calmer, or more tempestuous.

We come now to their magical Darts, which they make of lead, in length about a finger; by these they execute their revenge upon their enemies, and according to the greatness of the injury received, they wound them with cankrous swellings, either in the arms, or legs, which by the extremity of its pain, kills them in three daies time. They shoot these darts

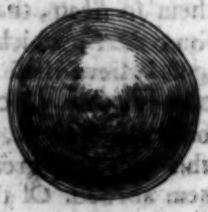
to

to what distance they please, and that so right too, that they seldom miss their aim. *Olaus Magnus* reports the same in his writings, which I believe is only a transcript of *Zeigler*'s, the words being the same, and without doubt he follows him in this particular as he hath in many others. But I suppose they are both mistaken, and misrender'd them leaden darts, since I can find no person in these times that knows of any such; neither is there any mention made of them in any other writers, or by the common People, who seldom omit such circumstances as these in their relations. But they might perhaps be mistaken in supposing them to be made of lead, by misunderstanding the word *Skott*, which is commonly used for their explanation. For when either man or beast is suddainly taken with a disease, by which their strength fails, and they immediately perish; the common People call this that takes them so *Skott*, that is a dart. This might make *Zeigler* think to be really some dart, which the inhabitants are wholly ignorant of, and most among us believe these things to be effected by some other means. *Petrus Claudius* calls it a *Gan*, which they send abroad: he likens it to a flie, but saies it is some little devil, of which the *Finlanders* in *Norway* that excell most in this art, keep great numbers in a leathern bag, and dispatch daily some of them abroad. Of these he relates a story, that happened in his time: an Inhabitant of *Helieland*, who is still alive, going towards the mountains in *Norway* to hunt Bears, came to a cave under the side of a hill, where he found an image rudely shapen, which was the Idoll of some *Finlander*; near this stood a *Ganeska*, or magical satchel: he opened this, and found in it several blewish flies crawling about, which they call *Gans*, or spirits, and are daily sent out by the *Finlanders* to execute their deviliſh designs. But he seems to intimate no more by this word *Gan*, then that very thing which endangers mens health, and lives. For he saies that these *Finlanders* cannot live peaceably, except they let out of their *Ganeska* or *Gankiid*, which is the satchel, every day one of the *Gans*, that is a fly or devil. But if the *Gan* can find no man to destroy, after they have sent him out, which they seldom do upon no account at all, then he roves about at a venture, and destroies the first thing he meets with, sometimes they command it out to the mountains, to cleave rocks asunder: however these conjurers will, for very trivial causes, send out their *Gan* to ruine men. This word *Gan* signifies no more then what *Zeigler* meant by his dart, for the term by which they express its going out is *de Skiuda deris Gan*, that is, he as it were shoots out his *Gan* like an arrow, for *Skiuda* is only proper to the shooting out of an arrow.

This is the third thing belonging to their magic, which they use as well against one another as strangers, nay sometimes against those that they know are their equals in the art. Of this kind there happened a notable passage betwixt two *Finlanders*, one of which was called *Asbiorn Ganknage*, from his great knowledge in the art, the other upon some small difference concerning their skill, or some such trifle, would have destroyed *Asbiorn*, but was still prevented by his too powerfull art, till at last finding an opportunity, as *Asbiorn* lay sleeping under a rock, he immediately dispatcht away a *Gan*, that cleft the rock asunder, and tumbled it upon him. This happened in the time of *Petrus Claud.* not long before he wrote his History. Some of the Conjurers are contented only with the power to

expell that *Gan* out of men, or beasts, which others send. This is remarkable among them, that they can hurt no man with their *Gan*, except they first know his parents name.

Now all that the *Finlanders* and *Finlappers* of *Norway* effect by their *Gan*, the *Laplanders* do by a thing they call *Tyre*. This *Tyre* is a round ball, about the bigness of a wallnut, or small apple, made of the finest hair of a beast, or else of moss, very smooth, and so light that it seems hollow, its colour is a mixture of yellow, green, and ash, but so that the yellow may appear most. I had one of these given me by Mr *John Otto Silverstroem*, Warden of the Colledge belonging to the metals, and Master of the Mines at *Saltzburg* and *Frahlune*. This is the figure of it.



This *Tyre* they say is quickened and moved by a particular art? it is sold by the *Laplanders*, so that he that buies it may hurt whom he pleases with it. They do perswade themselves, and others, that by the *Tyre* they can send, either Serpents, Toads, Mice, or what they please into any man, to make his torment the greater. It goes like a whirlewind, and as swift as an arrow, and destroies the first man, or beast, that it lights on, so that it often mistakes. Of these we have too many instances in this time, which are too long to insert here: having therefore done with all, or at least the chiefest matters concerning their sacred, and superstitious rites, or worship; we proceed to other affairs.

CHAP. XII.

Of the Government of the Laplanders.

WE come now to their secular affairs, which are either public or private; we will treat first of the public, to which belong the form and constitution of their Government. This in former times, before they were named *Laplanders*, was in this manner; they were subject to no neighbouring Country, but were governed among themselves, yet so as to be subject to a King, they chose out of their own Nation. Most of them, or at least those which bordered on *Norway*, and dwelt near the Sea, were under this kind of Government, in the time of *Harauld Harfager* King of *Norway*, cotemporary with *Ericus* the Conqueror, King of the *Swedes*, this was 900 years after Christ; he conquered the greatest part of *Norway*, except these *Finlanders*. The King that reigned over them at that time,

was named *Mottle*. This account was queſtionleſs taken from *Haralds* expedition into *Biarmia*, and his ruining all that Countrey, except the part belonging to theſe *Finlanders*. In thoſe times the name of *Laplanders* was neither uſed, nor known, as I have ſhewn elſewhere, but they retained that of their anceſtours, which was alſo common to all of the ſame extraction.

Their condition was not much altered, after that they took this name, which was when they firſt ſent out Colonies into the inland Countries, on the farther part of the mountains, which divide *Swedland* from *Norway*. For they that went out had certainly ſome Leader, whom without doubt they choſe for King, after they had taken poſſeſſion of thoſe Countries, and I believe they would ſcarcely ſubmit to any other power whilſt that he was living; and this ſeems the more probable, becauſe no one in thoſe daies would undertake the conqueſt of a company of poor beggarly fugitives, who dwelt among Woods and Deſerts, in continual ſnow and the greateſt extremity of cold. This was the *Moſcovites* opinion of them, who tho they dwelt near them, ſcarcely knew their nature and diſpoſition, and thought it madneſs to ſet upon them with a ſmall party, and an adventure of little profit, and leſs honour to raiſe an Army againſt a Country already diſtreſſed by poverty. For this reaſon the *Laplanders* enjoied their own cuſtoms for a long time. The firſt King of *Sweden* that had any thoughts of conquering them was *Ladulaus* the great, who floriſhed about the year 1277, who becauſe it ſeemed difficult to bring them under the Crown of *Sweden*, promiſed thoſe that would undertake the conqueſt, the government over them. He thought it too expenſive to make a public war upon them, when they were to be dealt with as wild beaſts; yet however could not endure that a neighbouring People, dwelling almoſt in the heart of his Country, for they poſſeſſed at that time as far as the Bay of *Bothnia*, ſhould refuſe obedience to his Kingdom. Wherefore he thought upon the before mentioned project, and propoſed great advantages to private perſons, upon which the *Birkarli*, their neighbours, readily engaged themſelves, and effected their enterprize no leſs ſucceſsfully. In this deſign, the plot of a particular perſon was moſt remarkable, as is related by *Ericus*, and recorded by *John Buræus*. One ſingle man of the *Birkarli* went towards *Lapland* to way-lay the *Laplanders* in their return from *Birkala*, (at this time no one inhabited on the North ſide of that allotment) and ordered his wife to cover him over with ſnow, in the middle of the way where the *Laplanders* muſt neceſſarily paſs over him. They came in the night time, and by their paſſing over him he knew there were fifteen, which were the chief among them, and to whom the reſt were in ſubjection; when they were gone, he immediately aroſe out of the ſnow, and going ſome ſhorter way, ſet upon them at unawares, as they paſſed by, one by one, which is their uſual way in travelling, and ſlew them one after another. None of thoſe that followed perceived the firſt men ſlain, it being in the night time, and each of them at ſome diſtance from the others; till the laſt man finding his fellows killed, made a ſtout reſiſtance, but the *Birkarle* by the aſſiſtance of his wife got the victory, and ſlew him likewiſe. Thus the moſt powerfull of them being ſlain, the reſt readily ſubmitted. Some think the *Birkarli* deluded them by a pretended truce, and

that before it was expired, they assaulted them, not suspecting then the least danger, and killing several, subdued the Countrey, as far as the Northern and Western Oceans. We may easily collect from the truce mentioned here, that before their subjection to the *Swedes* by the *Birkarli*, there was some kind of war betwixt both: besides, it was shewn above, that *Ladulaus* could not bring them under his Crown. This perhaps may be *Zeiglers* meaning, when he describes them as a warlike People, and free for a great time, that they also withstood the Arms of *Norway* and *Sweden*, till they were forced at last to yeild; but what *Zeigler* imputes to their valour, proceeded only from the contemt they were then in, as is plain from the opinion the *Moscovites* gave of them. And there is little reason to suppose the *Swedes* were not of the same, since they were overcome only by the allotment of *Birkala*; and *Ladulaus* did not conquer them out of any fear he conceived of their forces, but by sleight, foreseeing the small advantages he should receive would not quit the charges of an Army. Thus the *Laplanders* were brought in subjection by the subtilty and expence of private persons. About the year of our Saviour 1277, the *Birkarli* had the autority over them; yet so as to acknowledg their dependance on the King of *Sweden*. Now whether all of them were thus overcome, as those that lived beyond the mountains of *Norway*, near the Sea, which are the *Finlanders*, or *Lappofinni*, is still in doubt, except we collect it from this, that all from the Northern and Western Oceans were certainly subjected. But whatever dispute may arise concerning that, it is manifest the *Swedes* were the first Conquerours of *Lapland*, but afterwards the *Norwegians* and *Moscovites* following their example, put in also for a part; thus they became subject to these three severall Princes. But to pass by the others, the *Swedes* enjoyed, for some former ages, half the dominions from *Tidisfiorden* to *Walangar*, over the *Lappofinni*, or maritime *Finlanders*. This was given by *Charles* the IX, in his instructions to his Embassadors, sent to the King of *Danemark*, wherein he made it appear that the *Swedes* had from former times, till then, enjoied half the rights, both sacred and civill, whether as to tributes, punishments, men, or fisherie, with the Crowns of *Danemark* and *Norway*. But the *Swedes* kept only a third part from *Malanger* to *Waranger*, those of *Norway* and *Moscovy* laying claim to the other two, till in the year 1595, the *Moscovites*, by a League, delivered up their part, but the *Swedes* alwaies possessed the mountainous and more neighbouring places from *Ladulaus*'s time, for near four hundred years, and exercised their autority over them. The Government after the conquest was in the hands of the *Birkarli*, according to the grant given them by *Ladulaus*, who ruled over those that dwelt near the Bay of *Bothnia*, imposed taxes, trafficked with them, and received all the profit of the Salmon fishing, and all other advantages arising from them; but in acknowledgement to the King, as Supreme, they paid a certain number of gray Squirrils skins. The *Laplanders*, by common consent, received and honored the *Bergchara*, that is men of the mountains, or *Birkarli*, as their Governours, and paid them very rich skins, and severall sorts of fish, both for their tribute to the King of *Sweden*, and their own proper uses. Neither were there any other commissioned by the King in those times to govern them, as will appear afterwards. He, that was their Governor was

honored

honored by them with the title of King; his autority was confirmed by the Crown of *Sweden*; he wore a red robe, as the token of his Roialty; now from this sort of garment, by which the *Birkarli* were distinguished from others, it is evident they were the first rulers in those parts; and perhaps only one governed them, whilst they dwelt near the Bay of *Bothnia*, but when they enlarged their possessions farther into the Land, and were divided into severall Counties, each division had its particular Governor. And that it was so, is manifested from the Letters of *Gustavus* the first, where he divides the *Birkarli* into *Lublians*, *Pythians*, and *Tornians*, over which accordingly there were severall Governors. It may perhaps now be a dispute, who these *Birkarli* were, by whom the *Swedes* subdued *Lapland*; *Bureus* saies they were the Inhabitants of the allotment, of *Birkala*, but *Olaus Magnus* is of a different opinion, and calls them *Bergebara*, that is, men of the mountains, from *Berga* mountain, and *Charar* or *Karar* men. What grounds he hath for this, he neither declares, nor can I easily imagine. But I think them so small that they will find little credit any where; for from whence, or from what mountains should they be thus called? not from those of *Norway*, when at that time no body inhabited there; neither are there any other mountains besides these, from whence they should take this name: moreover, the *Birkarli* were subjects to the *Swedes*, and conversed commonly with the *Laplanders*. The public records also contradict this opinion, for in them there is no mention of *Bergebarli*, but *Birkarlebaa*. It is yet clearer also from the Letters of *Cnute Joanson*, written in Latine, in the year 1318, where he saies in the Parliament held at *Telge*, betwixt the *Helsingers* and *Birkarleba* in his presence, there was issued out this Placart, *&c.* This serves to confute *Olaus*. It is more evident that they came from *Birkala*, an allotment in *Tavastia*, and described in the Mapps. Next, as to *Gustavus* the first mentioning the *Birkarli*, in the foresaid Letters, as belonging to severall marches, *viz. Lubla*, *Pitha*, and *Torna* it was upon this account: the *Birkarli* that descended from those of *Tavastia*, were placed in these severall Towns to govern the *Laplanders*, and because they only had the priviledge of commerce with them, they were called Merchants. They were used in the Summer to buy those commodities of the Merchants that came to *Bothnia*, which were necessary for the *Laplanders*, and in the Winter, when the Rivers and Lakes were frozen over, they carried them up into the Countrey. This way of trafic was used by all the Inhabitants of *Bothnia*, but perhaps only at first by one allotment, which growing populous, severall of the Inhabitants removed farther into the Countrey, and retained the same priviledge that was first granted by *Ludulaus*, *viz.* that no one, but they, should claim any priviledges over the *Laplanders*, either as to the Government, tribute, commerce, or any thing of this nature, which priviledges they for a long time enjoied, as is confirmed by the Letters wrote by *Cnute Joanson*, in the time of King *Smecke*, in which it was provided that the *Birkarli* should not be molested either in their passage to or from the *Laplanders*. This priviledge they maintained till *Gustavus* the first, who made a Contract with them at *Upsal* on the 4th of *April* 1528, concerning the yearly tribute they were to pay to the Crown, for the great advantages they received from the *Laplanders*. This tribute was only in respect of the priviledges the

Birkarli had from *Ladulaus*'s time till then, these were so largely granted, that they setled them as hereditary upon their children, and none but those descended from the *Birkarli* could enjoy them. This *Gustavus* also confirmed according to the former grants made to their ancestors, but with this alteration that they should pay half as much more, as they did formerly. This Government the *Birkarli* exercised over the *Laplanders* which they got by subtility, had their autority from the King of *Swedes*, preserved it in their own family, and delivered it down to their children for near 300 years, till *Gustavus* the first, by reason of their insulting over the common People, deprived them of this state; for when their riches encreased they oppressed the poorer sort, and extorted so much from them that they left them very little, but that which was worth nothing. Upon this, complaint was made to *Gustavus*, who thereupon committed *Henricus Laurentii* to prison, and confiscated most of his estate, taking then the tribute from the *Laplanders* into his hands, and granted to all People free trading with them. This *Henricus Laurentii* was without doubt in that time the head of the *Birkarli*, and I believe the brother of *David Laurentii*, who, together with *Jonas Nicolai*, concluded the Treaty with *Gustavus* in the name of the *Birkarli*, in the year 1528, for setling the tribute, and other affairs. From hence we may collect they lost their priviledges, not long after this Contract; now it was not only just to deprive them of those priviledges, which they abused in oppressing others, but prudent, as well from the jealousy of too great a power granted to private persons over so large and populous a part of the Kingdome, as out of consideration of its wealth, which was more necessary to the Kings, for driving out the common enemy, ane establishing the Kingdomes liberty, then to maintain the pride of the *Birkarli*, who besides their injustice, were inconsiderable both in number and strength. *Gustavus* the first having thus deposed the *Birkarli*, sent Deputies to gather the tribute, and manage all things in the Kings name; the Deputies are called by the *Swedes*, *Lappfougder*, by the *Laplanders*, *Konunga Olmai*, that is the Kings men; of these there is mention made in the patent granted by *Gustavus* the first to Mr *Michael*, the first Priest in *Lapland* in 1559, the words are to this purpose, *We command all the Inhabitants of* Lapland, *as well Deputies, as others*, &c. These had at first the charge of all public affairs, as will appear in the following Chapter, as for collecting taxes, as executing justice among them. But afterwards, when *Charles* the ninth divided the Countrey into several parts, and formed it into better order, more were added to the former, for examining causes, convicting of criminals, and other such like things, till at last the state of Government was little different from what it is now. Next under the King, they have a Provincial Judge called by the *Swedes*, *Lagman*, under him one of the Senators, *Underlagman*, next an Interpreter of the Laws, *Laglasaren*, and divers others which enquire into causes, and do justice; then they have a Governour of the Provinee, *Landzhæfdingh*, a head over the *Laplanders*, *Lappafougten*, their Officers who perform all other duties. In this manner the *Laplanders* are now governed by the *Swedes*.

CHAP.

CHAP. XIII.

Of the Judicatures and Tributes of the Laplanders.

AFTER the manner of their Government, and the discipline they live under, we descend to those affairs that are managed by it; which belong either to the Courts of Judicature, or to the Tribute. I can scarce find any mention of the former. Their own Kings, when they were a free Nation, exercised this autority, and kept the jurisdiction in their own hands; but when the *Birkarli* ruled them, it depended altogether on their plesure. *Zeigler* makes no mention of any Judges among them, but saies that if any dispute happened that was dubious, it was referred to the Courts in *Swedland*; I suppose he means the more weighty controversies, which the *Birkarli* could not, or did not dare to decide. But these were very rare with them, for great crimes, as theft, rapine, murder, adultery, or such like are seldom committed, and scarce known by the *Laplanders*. They neither borrow nor lend mony, being content with what they posses of their own, which are commonly the occasions of quarrels in other Nations, and maintain so many Lawyers. The chief sin they are guilty of, is their magical superstition, which since their embracing Christianity, is forbidden by the Laws, and is not so frequent as formerly. After that *Gustavus* the first had deposed the *Birkarli*, and given them Governors of their own, they lived under better discipline, and greater diligence was used in seeing Justice done, but *Charles* the ninth was the first that took care to have them instructed in the Swedish Laws, and that they should regulate themselves accordingly. This charge was given by the same King in his instructions to *Laurentius Laurentii*, Governor of *Lapland*, dated from *Stockholm* on the 10th of Oct. 1610, wherein he commanded him to govern those of *Uma*, *Pitha*, and *Lula*, according to the Swedish Laws, and to protect them from all injuries. There are at present in *Lapland* three Governors, and as many Courts of Judicature; the first is called *Anundsiuense*, or *Angermanian*, the other *Uhmensian*, *Pithensian* and *Lublensian*, the other is the *Tormensian*, and *Kiemensian*. Over these are particular Governors, who in the Kings name pass Sentence, but in the presence of a Judge and a Priest; where it is observable that they added Priests to the Governors, to restrain them from doing injustice by the autority of their presence. Now as to the time when these Courts were called, it is a doubt, but I believe it was at the Fair times, when they met about all public business; this was commonly twice in a year, *viz.* in Winter and Summer, according to an order of *Charles* the ninth's. It is now in *January* and *February*. They were held in the same places where they kept their Markets and Fairs, which were determined in each particular County, as will appear by and by.

that before it was expired, they assaulted them, not suspecting then the least danger, and killing several, subdued the Countrey, as far as the Northern and Western Oceans. We may easily collect from the truce mentioned here, that before their subjection to the *Swedes* by the *Birkarli*, there was some kind of war betwixt both: besides, it was shewn above, that *Ladulaus* could not bring them under his Crown. This perhaps may be *Zeiglers* meaning, when he describes them as a warlike People, and free for a great time, that they also withstood the Arms of *Norway* and *Sweden*, till they were forced at last to yeild; but what *Zeigler* imputes to their valour, proceeded only from the contemt they were then in, as is plain from the opinion the *Moscovites* gave of them. And there is little reason to suppose the *Swedes* were not of the same, since they were overcome only by the allotment of *Birkala*; and *Ladulaus* did not conquer them out of any fear he conceived of their forces, but by sleight, foreseeing the small advantages he should receive would not quit the charges of an Army. Thus the *Laplanders* were brought in subjection by the subtilty and expence of private persons. About the year of our Saviour 1277, the *Birkarli* had the autority over them; yet so as to acknowledg their dependance on the King of *Sweden*. Now whether all of them were thus overcome, as those that lived beyond the mountains of *Norway*, near the Sea, which are the *Finlanders*, or *Lappofinni*, is still in doubt, except we collect it from this, that all from the Northern and Western Oceans were certainly subjected. But whatever dispute may arise concerning that, it is manifest the *Swedes* were the first Conquerours of *Lapland*, but afterwards the *Norwegians* and *Moscovites* following their example, put in also for a part; thus they became subject to these three severall Princes. But to pass by the others, the *Swedes* enjoyed, for some former ages, half the dominions from *Tidisfiorden* to *Walangar*, over the *Lappofinni*, or maritime *Finlanders*. This was given by *Charles* the IX, in his instructions to his Embassadors, sent to the King of *Danemark*, wherein he made it appear that the *Swedes* had from former times, till then, enjoied half the rights, both sacred and civill, whether as to tributes, punishments, men, or fisherie, with the Crowns of *Danemark* and *Norway*. But the *Swedes* kept only a third part from *Malanger* to *Waranger*, those of *Norway* and *Moscovy* laying claim to the other two, till in the year 1595, the *Moscovites*, by a League, delivered up their part, but the *Swedes* alwaies possessed the mountainous and more neighbouring places from *Ladulaus*'s time, for near four hundred years, and exercised their autority over them. The Government after the conquest was in the hands of the *Birkarli*, according to the grant given them by *Ladulaus*, who ruled over those that dwelt near the Bay of *Bothnia*, imposed taxes, trafficked with them, and received all the profit of the Salmon fishing, and all other advantages arising from them; but in acknowledgement to the King, as Supreme, they paid a certain number of gray Squirrils skins. The *Laplanders*, by common consent, received and honored the *Bergchara*, that is men of the mountains, or *Birkarli*, as their Governours, and paid them very rich skins, and severall sorts of fish, both for their tribute to the King of *Sweden*, and their own proper uses. Neither were there any other commissioned by the King in those times to govern them, as will appear afterwards. He, that was their Governor was honored

honored by them with the title of King; his autority was confirmed by the Crown of *Sweden*; he wore a red robe, as the token of his Royalty; now from this sort of garment, by which the *Birkarli* were distinguished from others, it is evident they were the first rulers in those parts; and perhaps only one governed them, whilst they dwelt near the Bay of *Bothnia*, but when they enlarged their possessions farther into the Land, and were divided into severall Counties, each division had its particular Governor. And that it was so, is manifested from the Letters of *Gustavus* the first, where he divides the *Birkarli* into *Lublians*, *Pythians*, and *Tornians*, over which accordingly there were severall Governors. It may perhaps now be a dispute, who these *Birkarli* were, by whom the *Swedes* subdued *Lapland*; *Bureus* saies they were the Inhabitants of the allotment, of *Birkala*, but *Olaus Magnus* is of a different opinion, and calls them *Bergebara*, that is, men of the mountains, from *Berga* mountain, and *Charar* or *Kærar* men. What grounds he hath for this, he neither declares, nor can I easily imagine. But I think them so small that they will find little credit any where; for from whence, or from what mountains should they be thus called? not from those of *Norway*, when at that time no body inhabited there; neither are there any other mountains besides these, from whence they should take this name: moreover, the *Birkarli* were subjects to the *Swedes*, and conversed commonly with the *Laplanders*. The public records also contradict this opinion, for in them there is no mention of *Bergebarli*, but *Birkarleboa*. It is yet clearer also from the Letters of *Cnute Joanson*, written in Latine, in the year 1318, where he saies in the Parliament held at *Telge*, betwixt the *Helsingers* and *Birkarlebia* in his presence, there was issued out this Placart, *&c.* This serves to confute *Olaus*. It is more evident that they came from *Birkala*, an allotment in *Tavastia*, and described in the Mapps. Next, as to *Gustavus* the first mentioning the *Birkarli*, in the foresaid Letters, as belonging to severall marches, *viz. Lubla*, *Pitha*, and *Torna* it was upon this account: the *Birkarli* that descended from those of *Tavastia*, were placed in these severall Towns to govern the *Laplanders*, and because they only had the priviledge of commerce with them, they were called Merchants. They were used in the Summer to buy those commodities of the Merchants that came to *Bothnia*, which were necessary for the *Laplanders*, and in the Winter, when the Rivers and Lakes were frozen over, they carried them up into the Countrey. This way of trafic was used by all the Inhabitants of *Bothnia*, but perhaps only at first by one allotment, which growing populous, severall of the Inhabitants removed farther into the Countrey, and retained the same priviledge that was first granted by *Ludulaus*, *viz.* that no one, but they, should claim any priviledges over the *Laplanders*, either as to the Government, tribute, commerce, or any thing of this nature, which priviledges they for a long time enjoied, as is confirmed by the Letters wrote by *Cnute Joanson*, in the time of King *Smecke*, in which it was provided that the *Birkarli* should not be molested either in their passage to or from the *Laplanders*. This priviledge they maintained till *Gustavus* the first, who made a Contract with them at *Upsal* on the 4th of *April* 1528, concerning the yearly tribute they were to pay to the Crown, for the great advantages they received from the *Laplanders*. This tribute was only in respect of the priviledges the

Birkarli had from *Ladulaus*'s time till then, these were so largely granted, that they setled them as hereditary upon their children, and none but those descended from the *Birkarli* could enjoy them. This *Gustavus* also confirmed according to the former grants made to their ancestors, but with this alteration that they should pay half as much more, as they did formerly. This Government the *Birkarli* exercised over the *Laplanders* which they got by subtility, had their autority from the King of *Swedea*, preserved it in their own family, and delivered it down to their children for near 300 years, till *Gustavus* the first, by reason of their insulting over the common People, deprived them of this state; for when their riches encreased they oppressed the poorer sort, and extorted so much from them that they left them very little, but that which was worth nothing. Upon this, complaint was made to *Gustavus*, who thereupon committed *Henricus Laurentii* to prison, and confiscated most of his estate, taking then the tribute from the *Laplanders* into his hands, and granted to all People free trading with them. This *Henricus Laurentii* was without doubt in that time the head of the *Birkarli*, and I believe the brother of *David Laurentii*, who, together with *Jonas Nicolai*, concluded the Treaty with *Gustavus* in the name of the *Birkarli*, in the year 1528, for setling the tribute, and other affairs. From hence we may collect they lost their priviledges, not long after this Contract; now it was not only just to deprive them of those priviledges, which they abused in oppressing others, but prudent, as well from the jealousy of too great a power granted to private persons over so large and populous a part of the Kingdome, as out of consideration of its wealth, which was more necessary to the Kings, for driving out the common enemy, ane establishing the Kingdomes liberty, then to maintain the pride of the *Birkarli*, who besides their injustice, were inconsiderable both in number and strength. *Gustavus* the first having thus deposed the *Birkarli*, sent Deputies to gather the tribute, and manage all things in the Kings name; the Deputies are called by the *Swedes*, *Lappfougder*, by the *Laplanders*, *Konunga Olmai*, that is the Kings men; of these there is mention made in the patent granted by *Gustavus* the first to Mr *Michael*, the first Priest in *Lapland* in 1559, the words are to this purpose, *We command all the Inhabitants of* Lapland, *as well Deputies*, *as others*, &c. These had at first the charge of all public affairs, as will appear in the following Chapter, as for collecting taxes, as executing justice among them. But afterwards, when *Charles* the ninth divided the Countrey into several parts, and formed it into better order, more were added to the former, for examining causes, convicting of criminals, and other such like things, till at last the state of Government was little different from what it is now. Next under the King, they have a Provincial Judge called by the *Swedes*, *Lagman*, under him one of the Senators, *Underlagman*, next an Interpreter of the Laws, *Laglasaren*, and divers others which enquire into causes, and do justice; then they have a Governour of the Provinee, *Landzhafdingh*, a head over the *Laplanders*, *Lappafougten*, their Officers who perform all other duties. In this manner the *Laplanders* are now governed by the *Swedes*.

CHAP.

CHAP. XIII.

Of the Judicatures and Tributes of the Laplanders.

AFTER the manner of their Government, and the discipline they live under, we descend to those affairs that are managed by it; which belong either to the Courts of Judicature, or to the Tribute. I can scarce find any mention of the former. Their own Kings, when they were a free Nation, exercised this autority, and kept the jurisdiction in their own hands; but when the *Birkarli* ruled them, it depended altogether on their pleasure. *Zeigler* makes no mention of any Judges among them, but saies that if any dispute happened that was dubious, it was referred to the Courts in *Swedland*; I suppose he means the more weighty controversies, which the *Birkarli* could not, or did not dare to decide. But these were very rare with them, for great crimes, as theft, rapine, murder, adultery, or such like are seldom committed, and scarce known by the *Laplanders*. They neither borrow nor lend mony, being content with what they possess of their own, which are commonly the occasions of quarrels in other Nations, and maintain so many Lawyers. The chief sin they are guilty of, is their magical superstition, which since their embracing Christianity, is forbidden by the Laws, and is not so frequent as formerly. After that *Gustavus* the first had deposed the *Birkarli*, and given them Governors of their own, they lived under better discipline, and greater diligence was used in seeing Justice done, but *Charles* the ninth was the first that took care to have them instructed in the Swedish Laws, and that they should regulate themselves accordingly. This charge was given by the same King in his instructions to *Laurentius Laurentii*, Governor of *Lapland*, dated from *Stockholm* on the 10th of Oct. 1610, wherein he commanded him to govern those of *Uma*, *Pitha*, and *Lula*, according to the Swedish Laws, and to protect them from all injuries. There are at present in *Lapland* three Governors, and as many Courts of Judicature; the first is called *Anundsiaensе*, or *Angermanian*, the other *Uhmensian*, *Pithensian* and *Lublensian*, the other is the *Torninsian*, and *Kiemensian*. Over these are particular Governors, who in the Kings name pass Sentence, but in the presence of a Judge and a Priest; where it is observable that they added Priests to the Governors, to restrain them from doing injustice by the autority of their presence. Now as to the time when these Courts were called, it is a doubt; but I believe it was at the Fair times, when they met about all public business; this was commonly twice in a year, *viz.* in Winter and Summer; according to an order of *Charles* the ninth's. It is now in *January* and *February*. They were held in the same places where they kept their Markets and Fairs, which were determined in each particular County, as will appear by and by.

Now we come to the Tribute they paid, which at first was only skins of beasts, paid not by the *Laplanders*, but the *Birkarli*, yet only as an acknowledgement of their subjection to the Crown of *Sweden*. *Bureus* calls it *naogra timber graoskin*, *graoskin* signifies gray Squirrils skins, of which color the Squirrils were constantly in the Winter; *timber* denotes the number of the skins, which were fourty, tied together in a bundle. It is uncertain how many of these bundles the *Birkarli* gave, but in the Contract with *Gustavus* the first, those of *Lubla* and *Pitha* were engaged to pay 8, which makes in all 360 skins, besides two Martins skins. Those also of *Torne* were taxed with the same number; and shortly after this number was doubled, by an agreement made in 1528. But after the *Birkarli* had lost their priviledges, for the forementioned reasons, and the King received the tax by Commissioners for himself, it is very probable some more alteration were made. In the year 1602 they paid instead of skins every tenth Rain-deer, and one tenth of all their dried fish; which is clear from the commands given by *Charles* to his Deputies *Olaus Burman* and *Henry Benegtson*, at *Stockholm* on the 21st of *July* in the same year, to require the tribute in this manner, that so the *Laplanders* might know what and how much they were to pay: for it seems that from *Gustavus* the first's time, till then, the Governors used no constant method in raising it, but sometimes demanded skins, at other times other sorts of goods that seemed most necessary for present use; so that by this uncertainty the tribute grew very heavy upon the Inhabitants, and their Governors took occasion from it to exact what they pleased under pretence of the public account, for their own proper uses. Yet this custom continued not long, being thought perhaps too burthensome to the *Laplanders*, and very prejudiciable to their herds; wherefore it was ordered in *1606*, that every one which was then 17 years of age, should pay either two Bucks, or three Does out of their herds of Rain-deers, and eight pound of dried fish; as also every tenth Fawn out of their stock, and every tenth tun from their fishery. This tax was also imposed on the *Birkarli* that had any trafic with them. This order was kept a long while, and renewed again by the same King in 1610. The tribute they pay at this time is either mony, Rain-deers, or skins, either plain or fitted up for use. These they pay according to the largeness of the Provinces in which they dwell, the largest of which, they say, are *een heel skatt*, that is, they pay the full tribute; the lesser *een half skatt*, that is, half tribute; and so likewise for the rest. He that possesseth a Province of the whole tribute, pays two *Patacoons*, which they call *Skattadaler*, and others that have lesser possessions and half tribute, give one *Patacoon*, those which want mony, pay fish or skins, which are commonly of Foxes or Squirrils, of these 50, of the others one with a pair of *Lapland* shoes, are equal to a *Patacoon*: two pounds also of dry fish are of the same value; now to every pound of dried fish they allow five over, because so much is commonly lost in the drying. They call this pound with its addition *Skattpund*, that is the pound for tribute. They value their Rain-deers at 3 Dollars a piece, and pay the tenths of them, not each family, but every hundred. I have set the prices down here, because if any one had rather keep his Cattel, he can be forced to no more then after this rate. Now concerning the tenths they pay of skins, every housholder is taxed one white Foxe's skin, or a pair of *Lapland*

land shoes; if he hath neither of these, half a pound of dried Jack. This is the Tribute yearly received by the Crown of *Sweden* from *Lapland*, of which the greatest part is commonly by the Kings gracious favor allowed for the maintenance of their Priests, as was shewn in another place. Now because it is so far both by Sea and Land, before these commodities can be brought to the Kings Storehouses, besides the ordinary tax they give a pair of *Lapland* shoes, which they call *Haxapalka*, that is the price for carriage. This is all they pay to the King of *Sweden*, but besides they are tributary to the Crown of *Denmark*, and the great Duke of *Moscovy*, not as Subjects to these Princes, but upon the account of their receiving several advantages from their Dominions in their hunting and fishing. Those that are thus, are all the allotments of *Torna* beyond the mountains, who by reason of the liberty they have to bring down their Cattel from the mountains into the vallies in the Summer time, near the Sea shore, and taking the opportunity from thence of fishing, are taxed by the *Danes*, but not at above half the rate that they pay to the *Swedes*. These allotments are called *Koutokeino*, *Autjonara*, *Tena*, and *Utziocki*. The *Laplanders* also of the allotment of *Enare* in *Kiemi*, are in the same condition, who for fishing and hunting pay both to the *Danes* and *Moscovites* as well as to the *Swedes*: to the first one half, to the other a third part of what the *Swedes* receive. The tribute was in former time gathered when the Governor pleased, but afterwards only in the Winter, against which time it was all brought into Storehouses, each County having its proper place for that purpose. But when the place for their Markets and Fairs was determined, the Governor came thither and received it, which course they still take in this business. That this was also the time for receiving it, will appear from the account I shall give of their Fairs in the next Chapter.

CHAP. XIV.

Of the Laplanders *Fairs, and Customs in Trading.*

THAT we may not yet leave the Public concerns of the *Laplanders*, of which we have treated, let us proceed in the next place to consider their Fairs and common Markets; in which what Customs they anciently used is not so well known. *Paulus Jovius* saies that among the *Laplanders* he that had any thing to sell, after he had exposed his Wares, went his way and left them; and that the Chapman coming, and taking what was for his turn, left in the place the full value thereof in white furrs or skins. The reason why they did not speak and bargain with their Chapmen, he saies was, because they were a rustic People, extreamly fearful, and ready to run away from the very sight of a ship, or stranger. Others, that are of a more probable opinion, confess indeed that they used no words in their trading, but that it was not out of rusticity, want of cunning, or the like;

but becauſe they had a language quite different from others, and ſo peculiar to themſelves, that they could neither underſtand, nor be underſtood of their neighbours: ſo that it was rather the barbariſm, and roughneſs of their ſpeech, then manners, that made them uſe this dumb way of traffiking. But of their language we ſhall treat in its proper place.

Concerning their trading with their neighbours, it is moſt certain that it was performed without words, by nods and ſilent geſtures: neither was it properly a buying and ſelling (for they did not of old uſe either gold or ſilver) but rather an exchange of one commodity for another. So that whereas *Zieglerus* tells us they did *permutatione & pecunia commercia agere*, we may juſtly doubt whether it be not rather to be read *nec pecunia*, (unleſs happily he intend *pecunia* in the primary ſenſe, and hath more reſpect to the original of the word, then to the acception now in uſe.) And truly this way of exchange among them, in thoſe ancient times, was no leſs then neceſſary; when indeed, as well the neighbouring Countries, as the *Laplanders* were quite ſtrangers to any current mony; and this we may underſtand from the *Swedes*, among whom there were in thoſe daies either no coins at all; or elſe only ſuch as had bin tranſported out of *England* and *Scotland*, the uſe of the Mint being then utterly unknown in that Country. And if at that time there was no mony in *Swedland*, it is certainly no great wonder there ſhould be none in *Lapland*. But neither in after times, and when they were under the Juriſdiction of the *Birkarli*, could the *Laplanders* come to the uſe of mony; for they that were Lords over them, monopolizing the whole trade to themſelves, did not give them mony for their commodities, but ſuch other merchandiſe, as their Country ſtood in need of. In fine to this very day the *Laplanders* know no other mony but the *Pataccon* and half *Pataccon*; other coins whether of copper, ſilver, or gold, they do not ſo much value, which will give us to underſtand that the uſe of mony among them cannot be of any long date, for the *Pataccon* is but of later daies, and was never known before the diſcovery of the Mine in the Vale of *Joachim*.

Theſe *Patacoons* they value ſingly at 2 onces of ſilver a piece, whence it appears that as they had no other mony, ſo neither did this paſs currant among them, but only by weight, and as if it were in the Maſs: and I beleive was not at all in uſe, untill they were forced to pay tribute in that kind, of which I have diſcourſed before, and ſhewed that it was but of late inſtituted. But what *Damianus* means by his *permutatione tantum annonam & pecuniam acquirunt*, we cannot ſo eaſily gueſs; for we do not ſay that men barter and deal by exchange when mony is paid for a commodity: for to what end ſhould thoſe People ſeek after getting mony, which was in uſe neither among themſelves nor their neighbours; ſo that perhaps here alſo we ought to read *nec pecuniam*, and then the ſenſe runs, that they were not ſo ſollicitous in getting mony, as in providing the more neceſſary things of life: altho neither is that true which he delivers of their proviſions, as will appear from what follows.

But whatſoever *Damianus* means, it is moſt certain that in all their commerce they did but exchange one thing for another; and that to this day the ſame cuſtom remains among them, who are now concern'd for no more mony then what is ſufficient to pay their tribute. Only if there is any commodity among

among them of great and extraordinary value, that indeed is to be bought with mony.

Their cuſtom is now, not as formerly, to bargain by ſigns and nods, but either they uſe ſpeech, (for there are many of them now that are skilled in that of their neighbours) or Interpreters, of which there are plenty enough among them. They with whom they trafic are for the moſt part their neighbours, on the one ſide the *Swedes* and *Norwegians*, on the other the *Finlanders*, *Ruſſians*, and *Moſcovites*. Neither was it otherwiſe in old times, unleſs when they were under the power of the *Birkarli*, who endeavouring to get all the trade into their own hands, did more narrowly watch thoſe that were nigheſt *Sweden*, that ſo they might exclude all but themſelves from trafficking in any part of *Lapland*. The power that we read was given the *Birkarli* over the *Laplanders* by *Ladulaus* the great King, I ſuppoſe, chiefly conſiſted in this; for the other ſpeciall rights and priviledges, which they and their anceſtors for a long time poſſeſſed, *Guſtavus* the firſt hath ſet down, as I have in another place declared.

And this we may alſo gather from the prohibition of *Charles* the ninth, denying the *Birkarli* the priviledge of trafficking in *Lapland*, as they had formerly done. The words of the injunction publiſhed in the year 1602 are to this purpoſe; *And we do utterly forbid the* Birkarli *any more to trade for ſkins or other commodities, as they have formerly uſed.* Before this time therefore they were either the only, or chief Merchants in *Lapland*, whither when they had brought their merchandiſe, they went round the Country purchaſing all the skins they could, of which afterwards they made great ſums of mony. And this they continually did till the time of *Guſtavus* the firſt, when that priviledge began to be denyed them; by which they were grown ſo rich and powerfull, and what is the common conſequent thereof, proud and haughty.

But neither could *Guſtavus* provide againſt all their arts and evaſions; for tho he took from them all power over the *Laplanders*, yet they being better skilled in the commodities of the Country and conſtitution of the People then others, did ſtill, tho not ſo openly, keep correſpondence and trafic with them; till in the year 1602, in the time of *Charles* the ninth, they were forbid by the forementioned injunction, at any time, or in any place, to hold any commerce with them, and the monopoly of all skins was annext to the Crown, a certain rate being ſet at which they were to be ſold. The words of the Edict are thus: "Whatſoever skins are found in "*Lapland*, we do command and enjoyn our Governors to buy up for our "uſe, according to the ſtatute and rate in that caſe provided. And this was alſo again enforced in the year 1610, only in this there was a clauſe inſerted, that the skins of *Elkes* ſhould be brought into the Kings Treſury *gratis*. The clauſe runs thus: "And we do command all *Laplanders* in our "name to bring to our Governors all ſaleable skins, for which they ſhall "return the worth in other commodities, as is by ſtatute provided; but "the skins of *Elkes* they ſhall ſeize upon for our uſe, not giving any con-"ſideration for them; if any man ſhall take this beaſt, it ſhall be law-"full for him to keep the fleſh for his own private uſe, but the skin ſhall "belong to Us and our Crown. But their trading is now grown more general, and they have of late years learned to deal more freely and openly

with other Nations; for they that dwell among the mountains that divide *Norway* and *Swedland*, deal both with the *Norwegians* and *Swedes*, and they that live more Northerly and Easterly with the *Russians* and *Finlanders*.

But I come to the commodities themselves, which *Jwins* saies are only white skins, or furrs, called *Ermines*. *Zieglerus* reckons fishes also, of which they have so great draughts, that they are forced to keep them in trunks and ponds till they can transport them into *Northbothnia* and *Russia alba*. But there are several other sorts of skins, which *Olaus Magnus* comprehends under a more general term, and calls *pelles pretiosas*. *Sam. Rheen* gives us this catalogue of them, the commodities of the *Laplanders* are, Rain-deers, skins of Raindeers, skins of black, yellow, blew, white Foxes; skins of Otters, of *Gluttons*, or Badgers, of Martins, of Beavers, of Squirrils, of Wolves, and of Bears, Laplandish garments, Boots, shoes, Gloves, dried Pike, and Cheeses of Rain-deers. With these commodities the *Laplanders* traffic for Silver, Patacoons, Wollen and linnen Cloth, Copper, Alchimy, Salt, Corn, Bulls hides, Sulphur, Needles and Pins, Knives, Spirit of Wine, and which is more strange for Tobacco, of which as I said before they are great admirers.

Upon all these things as was but now declared, there was a certain rate set by *Charles* the ninth, according to which they were to be bought up for the use of the Crown; and the same custom is so far yet observed, that to this very day, with whomsoever they deal, they have a certain estimate, whereby they prize both their own and others commodities: the proportion of which rates is according to the Patacoon, or which is the same thing with them, 2 ounces of silver. For example, an ordinary Rain-deer they value at 2 Patacoons, or 4 ounces of silver, the skin of a wild Rain-deer at one Patacoon and ½, or 3 ounces of silver; the skin of a tame male Rain-deer at one Patacoon, but if castrated, at ¼ of a Patacoon, and if a female at ½. So likewise an ordinary Fox skin is worth a Patacoon, 40 gray colored Squirril skins are valued at the same price, which number of those skins they call *timber*. The skin of a Martin at the same price, 3 white Fox skins at the same price, a Bears skin is worth 2 Patacoons, and a Wolves skin as much, an ordinary Laplandish garment, which they call *Mudd*, is worth 3 Patacoons, a pair of Boots half a Patacoon, and 4 pair of shoes, 4 pair of gloves, and one pound of dried Pike, each of them are valued at the same price.

Now on the other side, of the commodities for which they traffic, an ell of ordinary cloth, commonly called *Silesian* or *Tangermyndense*, they esteem at the rate of a Patacoon, or 2 ounces of silver, 3 pound of Copper at the same rate, and one tunn of corn at 2 Patacoons and ½, or 5 ounces of silver, a pound of Salt at ¼ of a Patacoon, 10 yards of course cloth, such as we call *home-spun*, and they call *Waldmar*, is worth a Patacoon, a Can of spirit of Wine half as much; but if they chance to light upon any commodities of a lower price, they value them by gray colored Squirril skins, proceeding from one to 10, which number of skins they call *Artog*, and value at ¼ of a Patacoon, and these are the commodities that drive the trade between the *Swede* and *Laplander*. But to those of *Norway* they carry all sorts of coverlets, made of the skins of Rain-deers, also the beasts themselves, their skins and cheeses, and the feathers of Birds; moreover

those things for which they trade with the *Swedes*, are Copper and Alchimy vessels, ordinary cloth woven by the Swedish Boors, these they change for Bulls, and Cows, whose milk they live on in the Summer, and on their flesh in the Winter, also for Goats and Sheep, out of whose skins they make themselves coverlets, for silver, for the skins of black Foxes, and Otters, for woollen blankets, and for fish, which they sell again to the *Swedes*, as Herrings, dried Codfish, Skails, and such like. *Johannes Tornæus* comprehends them in a shorter catalogue, the *Laplanders*, saies he, traffic with those with *Norway* and *Bothnia*, Subjects of the Crown of *Sweden*, for ordinary woollen cloth, linnen cloth of both sorts, as well the finest as courlest, for corn, bread, brass, iron, and all sorts of Country utensils. But above all things it was their chiefest care to get beasts out of *Norway*, which in the Autumn, they used to Sacrifice to their Idols.

Whether there were anciently any set places or times in which they did trade, I cannot certainly pronounce, tho *Olaus Magnus*, Lib. 4. Cap. 5. seems to affirm it, and saies, there were certain set places, some in open fields, and some upon the Ice, in which they did every year keep their Fairs, and exhibit to the public view what they had by their own industry gained, either at home or abroad. But for all this he proceeds not to tell us where those Fairs were kept, or where those places were. And *Charles* the ninth forbidding the *Birkarli* continually, and at all times to make their circuits round the Country, did nevertheless appoint certain times and places, in which, as at public Fairs, all traffic should be free and open as well to them as others. The words of the Edict published in the year 1602 I will give you, which run thus: "Wherefore seeing we have forbidden the *Birkarli* to trade in *Lapland*, according to their old custom, "and in manner aforesaid, We do will and command to be appointed two "Fairs every year in every Province, one in the Winter, the other in "the Summer, as it shall seem most convenient, and We do will and com-"mand our Governors to take care that certain fit places be looked out, in "which these Fairs may be kept, and to appoint set times, at which most "conveniently as well all *Laplanders*, *Birkarlians*, *Muscovites*, as others, may "resort unto them. Furthermore our Will and pleasure is, that each Fair "last for two or three weeks, during which time, it shall be lawfull for "every one to make such bargains as may be most for his own profit. And "we do also command our Governors, that certain Boothes and Sheds be "provided after the most convenient manner. Now by all this it may appear that in former times there were no such things either observed or known, seeing the King here speaks of them as first instituted by him, neither indeed in the Edict it self doth he set down any certain time or place, but names them only as things intended, and which he leaves to the discretion of his Governors, which also *Andr. Buræus* seems to intimate was performed, when he saies that when they were to pay their tribute, they were at a certain time and in certain places gathered together, as into a *Store-house*, where those Merchants, we before called *Birkarli*, exhibited their wares. But now he also leaves us in the dark as to a certainty either of time or place, so that it may seem these Fairs and constitutions did not find so good success as it was hoped they would, untill at length the Queen *Christina* taking the business into consideration, brought in a greater

perfection. There is an Edict of hers, published in the year 1640, in which two Fairs are appointed, one at *Arfwisjerf* in *January*, the other at *Arieplog* to be kept in *February*. The words are to this purpose: "Furthermore "We have given and granted, and by these presents do give and grant 2 "solemn Fairs, one at *Arfwisjerf* on the Feast of the Conversion of S. *Paul*, "being the 25 of *Jan.* the other at *Arieplog* on the Feast of the Purifica- "tion of the B. V. *Mary*, being the 2d of *February*, each to be held for "3 daies, at which times it shall be lawfull for the *Pithenses* and all "*Laplanders* to exercise all sorts of traffic, and these Fairs shall first be "holden the next year 1641. From this time they began to be more dili- gently observed, and are kept upon those Feasts to this very day, for in all Provinces there are every Spring 3 Fairs kept; the first in *Lapmarkia Umen- sis* upon the Feast of the *Epiphany*, the 2d in *Lapmarkia Lulensis* on the Con- version of S. *Paul*, the last in *Lapmarkia Pithensis*, *Torneensis*, and *Kimensis* on the Feast of the *Purification*. These are the Fairs which *Christina* insti- tuted, only that in *Umensis* I beleive was observed from the time of *Charles* the ninth, and the rather because that *Lapmark* is nigheſt *Swedland*. Into *Norway* they resort and keep Fairs twice a year, the first at Midsummer on the Feast of S. *John*, the other in the Autumn on the Feast of *Simon* and *Jude*, or *All-Saints* day. And so much for the times and places of their Fairs.

As for their way of dealing they were of old in all their bargains very faithfull and just, tho *Damianus a Goes* seems to note some craftiness in them, and saies they were very cunning in all their tradings. And *Saw. Rheen* in plain terms call them cheats, and saies they were so deceitful, that one that did not know all their tricks, could hardly escape being over- reached by them. So that we may suppose that as long as others dealt fairly with them, so long they were trusty and faithfull, but in after times coming to learn how others had served them, by understanding how they had been cheated formerly, they themselves learned to deceive others. But of this we have spoken before, and these thing may serve to give us some light into their customs in trafficking.

CHAP. XV.

Of the Language of the Laplanders.

IN the former Chapter we told you that the Language of the *Laplanders* was such as did very much differ from that of their neighbours, our next business shall be, as well as we can, to discover what it is. Now what- soever is received, used, commonly, and publikly spoken in any Country is certainly a Language, but of this of the *Laplanders*, *Ziegler us* in general observes, only that it was peculiar to themselves, and not understood by their neighbours. *Damianus* speaks more plain, and accuses them of bar- barism and roughness of speech. Our modern Writers say their speech is a confused miscellany of the Language of their neighbours, and that it was

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called *Lingua Lapponica*, quaſi *Lappaſpaark*, and that it is made up of many other Tongues, as of that of *Finlanders* and *Swedes*, as for inſtance; the *Laplanders* ſay *four*, the *Swedes*, *fyer*; the one *Solog*, the other *ſaligh*. And that there are alſo ſome Latine words, as *Pecus*, *Oritus*, &c. But tho theſe Writers ſuppoſe that they have borrowed many words from their neighbours, yet they confeſs that much of their Language is their own, and neither uſed, or known by any other Nations, but that as well the original of the words, as propriety of the Phraſes, is peculiar to themſelves. Others ſuppoſe it took its riſe and was derived from *Finland*: and indeed it is confeſſed on all hands that there are many words in both Languages that ſeem no great ſtrangers. So that there is little doubt but there are many words in both Languages which very much agree, which any one that is a little ſkilled in them muſt needs confeſs: and to make this more clear, I ſhall here inſert ſome words of both Languages not much unlike.

	The Laplanders call	*The Finlanders ſay*
God	Jubmar *or* Immel	Jumala
Fire	Tolle	Tuli
Day	Paiwe	Paiwa
Night	Ii	Yœ
A River	Jocki	*the ſame*
A Lake	Jaur	Jarwi
Ice	Jenga	Iæ
a Hill	Warra	Wuori
Wood	Medz	Medza
the Eye	Silmæ	*the ſame.*
the Noſe	Niuna	Nenæ
the Arm	Ketawerth	Kaſiwerſi
the Hand	Kiætt	Kæſi
the Foot	Ialk	Ialka
Cheeſe	Ioſt	Iuuſto
Bootes	Sappad	Saapas
a Show	Kamath	Kamgett
a Shed	Kaote	Koto
an Arrow	Niaola	Nuoli
Warr	Tziaod	Sotæ
King	Konnagas	Cuningas
Father	Atkia	Aja
Mother	Am	Ama
Brother	Wellje	Weli
Wife	Morſwi	Morſian
Dog	Piednax	Peinika
a Ferret	Natæ	Nætæ
a Squirrill	Orre	Orawa
a Bird	Lodo	Lindu
a Fiſh	Qwælie	Cala
a Salmon	Loſa	Lobi
a wild Pine tree.	Quaoſa	Cuuſi.

These words I suppose may serve to declare the affinity that we said was between the Language of the *Laplanders* and *Finlanders*: and because the words that I have set down, do not signify any forreign commodities, but things natural, and such as are in use among all People alike, I am given to beleive that the *Laplanders* had not any peculiar Language, which did wholy differ from that of *Finland*, but that it took its original thence. For if, as some would have it, they had any Language, they might properly call their own, why did they not out of it, upon things of so common occurrence and ordinary use, rather impose their own words, then such as no man could doubt were taken from the *Finlanders*. No People certainly were ever guilty of so much folly as to impose forreign names upon so common things, if they had any Language of their own to express them in: as might be at large demonstrated from the Languages of the *Germans*, ancient *Gaules*, *Spaniards*, *Italians*, *Greeks*, &c. neither have we any reason to count it a hard inference if we should from hence gather, that the *Laplanders* themselves sprung from the *Finlanders*. For otherwise why should they have used any other Language then what they received from their fore-Fathers. And this seems to be the argument *Wexonius* uses to prove the Language of the *Laplanders* to have taken its rise from the *Finlanders*, when from the original of the People he infers the same of the Speech; for in this he intimates that to spring from any Country, and to use the same Language, are very convertible propositions. All which indeed seems to be no more then the truth. But now some one may object that the opinion of those men that affirm the Language of this Country to be primarily its own, could not be destitute of all reason, and that they must necessarily have had some probabilities whereon they grounded their opinion; and truly it cannot be denied but that there are many words which do not any waies agree with the Language of the *Finlanders*, as may appear from what follows,

The Laplanders call		*The Finlanders*
The Sun	Beiwe	Auringa.
Heaven	Albme	Taiwas
Water	Kietze	Wesi
Rain	Abbræ	Sade
Snow	Mora	Lumi
a Man	Ulmugd	Ihminen
Gent. Man	Albma	Mies
Woman	Nissum	Waimo
Hair	Waopt	Hiuxi
the Mouth	Nialbme	Suu
the Chin	Kaig	Leuca
the Heart	Waibmi	Sydaon
the Flesh	Ogge	Liha
a Wolf	Seibik	Susi
a Bear	Muriel	Karhu
a Fox.	Riemnes	Kettu.

And the Difference between these and the like words without doubt was that which gave occasion to some to think that anciently the *Laplanders* had a Speech peculiar to themselves, and quite different from that of *Finland*, of

of which ancient Language these relicts did remain; and for this they give this reason; that the *Laplanders* were forced to frame to themselves a new Language, for fear least being understood by their neighbours the *Finlanders*, they should fall into their snares. So *Olaus Petri* saies that often times they found spies about their tents in the night, hearkning after their Councels, now for this reason, according to the Policy of their Forefathers, flying into the allotment of *Renge*, in the Province of *Nalunsa*, they there agreed upon, and framed to themselves a Speech quite different from that of *Finland*. So that there are very few words found to agree in both Languages. Now by the Spies he there talks of, he understands the *Finlanders*, who being driven out of their Country by *Matthias Korhio* and the *Tavastians*, roved up and down, seeking where they might most conveniently settle, as may appear from what goes before in that place. Others think that these are the relicts of that Language which they first brought into *Lapland*, which they suppose to be no other but that of the *Tartars*. But how false this is, may appear from the vast difference between those Tongues, in which there is not one word that signifies the same thing in both Languages. And that you may not think I say this without any reason, I will give you a few instances.

	The Tartars call	*The Laplanders*
God	Allah	Jubmel
the Sun	Gyneſch	Beiwe
Heaven	Gioech	Alm
Fire	Ataſch	Tulla
Air	Juſger	Biægga
Water	Sauf	Tziatz
a Lake	Dannis	Jauur
Ice	Büüs	Jenga
the Earth	Jer *or* toprak	Ænnam
a Hill	Dagda	Ware
a Man	Adam	Aolmaitz
Hair	Sadſch	Waopta
the Eye	Gios	Tzialme
the Noſe	Burnum	Nierune
a Beard	Beichlar	Sæmao
an Arm	Æhl	Kiettawerdi
a Hand	Cholun	Kietta
a Foot	Ajach	Iwobge
a Heart	Jurek	Waimao
a Bow	Jay	Taugh
an Arrow	Och	Niæla
Father	Babam	Ataiæ
Mother	Anaſſe	Ænnæ
Brother	Cardaſch	Wiælæ
Sister	Kiſcardaſche	Aobbe
a Wolf	Sirma	Kurt
a Bear	Ajuf	Kwopizi
a Fiſh	Balich	Kwele.

And indeed there is as great incongruity in all the reſt of the words as in theſe, ſo that this opinion is not only fooliſh, but ridiculous. And neither is the other, which pretends they framed a Language to themſelves, grounded upon any greater truth then this former. For firſt why ſhould they only have changed ſome words and not all? And then theſe words which do agree in both Languages are not the names of things leſs known, or not ſo ordinarily uſed, as other things, but of ſuch as were as common as life, light, or breathing: wherefore I am clearly of the other opinion, and do beleive that theſe differing words are as much Finnonick as any of the reſt. But they who from the difference of theſe words infer the independency of the ſpeeches, do not at all conſider that, then which there is nothing more common and incident to Languages, *viz.* to be changed and altered according to the times, and ſo much the more by how much the People have greater commerce with other Nations. And this is plain from the example of the *Iſlanders* and *Norwegians*; for that the *Iſlanders* ſprung from the *Norwegians* is by the Hiſtories of both Nations made ſo clear that no man can doubt of it. But now the *Iſlanders* uſe many words which thoſe of *Norway* are quite ignorant of; and yet I hope no man will thence ſay that the *Iſlanders* have a Language wholly independent and different from that of *Norway*: for the one living by themſelves, and having little or no dealings with other People, do to this day keep entire the ſame Language which they firſt brought, and which they received down from their anceſtors: but it was quite otherwiſe with the *Norwegians*, who together with their Empire loſt alſo their antient Language. The ſame ſeems to be the caſe of the *Finlanders*, who being brought under the Juriſdiction of others, and holding more frequent commerce with their neighbours, loſt much of their ancient manner of ſpeaking, which the *Laplanders* on the contrary living a more ſolitary life, it is probable, do ſtill keep uncorrupt. Wherefore it is no wonder if in their language we meet with many words, which compared with thoſe of the modern *Finlanders*, ſeem to have nothing of likeneſs; tho happily one that is well skilled in the dialect and propriety of the Finnonick Language, will find enough to make him conjecture that there are many words which, as they are now uſed ſeem quite different, yet are very agreeable in the original. And this is likewiſe the common fate of other languages, as for example of the *German*, in which a little too raſhly the learned *Olaus Wormius* in his *literatura Runica*, as he calls it, Cap. 27, hath taken notice of ſo great a difference. For in theſe daies not only *nach*, but *effter* is uſed, as may appear *affterred*, *afterdan* &c. And ſo likewiſe the *Germans* uſe not only *Geſicht*, but alſo *Antlitz*; not only *Verſtand*, but *Vernunfft*; and as well *eſſen*, *anfangen*, *Schuſſ*, *Alter*, *Gefængnus*, *auffthun*, *Bett*, *Dopff*, &c. as, *As*, *beginnen*, *keimen*, *uralt*, *haffte*, *entdecken*, *Lagerſtad*, *locken*, in all which they agree with the antient *Germans*. In my opinion therefore the difference of a few words, is not authority enough to prove that the *Laplanders* in ancient times had a peculiar language. But it ſhews rather that they are not all of the ſame antiquity, but that ſome came from *Finland* longer ago, who brought thoſe obſolete words with them, and ſome of later daies, who now uſe the new; and this I think to be the beſt account of the Language of the *Laplanders*. Of which this alſo is obſervable, that it doth not in all places alike agree with it ſelf, but hath its ſeveral

different

different Dialects, and is so various, that those that live in one part of the Country, can scarce understand those of the other. There are especially three Dialects, the first used by the *Umenses* and *Pithenses* in the West, the 2d by the *Lublenses* in the North, the last by the *Tornenses* and *Kimenses* in the East. And the variety of these Dialects was doubtless caused by the difference of times in which they came into *Lapland*, some coming sooner, some later, some settling in one part, some in another. Now of all these Dialect, there is none more rough or unpleasant then that of the *Lublenses*, who as well in their life and manners, as in their way of speaking, are far the most rustick and clownish of all the *Laplanders*. But that you may see what a disparity there is between these Dialects, I will set down a few example: the *Pithenses* say *Jubmel*, the *Tornenses*, *Immel*, the *Pithenses* say *Jocki*, *Warra*, *Olbmo*, *nisse*, *skaigki*, *kjist*, *nissu*, *pardei*, *seibig*, *mariet*, *reppi*; for which the *Tornenses* put, *birte*, *taodar*, *almai*, *kab*, *kawtza*, *raapka*, *koap*, *alik*, *owre*, *kops*, *rietmes*. Now as the Language of the *Laplanders* is varied according to the diversity of the Territories and Marches, just as it is in other Nations, particularly in *Germany*, where the *Swavelanders*, *Saxons*, and *Belgians*, speak all different tongues, so hath it this also common with other Countries, *viz.* that the nigher the Territory tends to any other People, so much the more do the Inhabitants participate of their Language; and so the *Tornenses* and *Kimenses*, who border upon the *Finlanders*, do at this day use very much of their speech: nay they go yet farther, and make it their business to learn the Language of their Neighbours, so the *Tornenses* and *Kimenses* get the *Finnonik*, the *Lublenses*, *Pithenses*, and especially the *Umenses* the Swedish Language; and that man that is skilled in these Tongues hath not little conceit of himself, and is indeed much esteemed among his neighbours. It is therefore no wonder if there be many Swedish words found among the *Laplanders*: for it could not otherwise happen but that this People, who were supplied by others in many things which they had not themselves, should with Forreign commodities receive also and use Forreign names; and of this I could give many instances, but it is not the business in hand. Now of this kind we ought to esteem these words following; in *Lapland*, *Salug* signifies *blessed*, which the *Swedes* call *Saligh*: *Niip* a knife, the *Swedes* call it *knijf*; *Fiæld*, a rafter with the *Swedes tilio*, and many more of the like nature. Of all which the R. and learned *Johan. Tornæus* gives this account, that the use of Forreign words was introduced partly by necessity, and partly by conversing with Strangers; and upon this account it is that they that converse with the *Swedes* do oftentimes use Swedish words. The like may be said of those that deal with the *Finlanders*, and with the *Germans* in *Norway*, and this is the reason why one and the same thing is often called by divers appellations, as for example, the *Swedes* call a Horse *Hest*, the *Finlanders*, *Hapoitz*, the *Germans*, *Rost*, which also is the name the *Laplanders* give the beast; for they having no Horses of their own were forced to borrow a name from the Country from whence they had them. Now what *Tornæus* observes concerning the word *Rost*, I beleive may be applyed also to the word *Portus*, which I suppose they had rather from the *Germans* then *Latines*, for the *Germans* call a Barrow-Hog, *Bork*, now their Swine they had all out of *Norway*, and it is very probable they did thence borrow that appellation also. And not

to trouble our selves any farther, this will hold true in all the rest of that kind. Wherefore setting apart other considerations, and looking upon this Language, not as it contains in it foreign words, but only such as they alwaies used within themselves, and were ever received among them, it remains that we conclude it to be not a miscellany or collection of Latin, German, Swedish scraps, and the like, neither as a peculiar speech, different from them altogether, but such as originally took its rise from the *Finlanders*, tho time hath brought it to pass that perhaps few of them understand it.

This Tongue, as well as others, hath its Declensions, Comparisons, Conjugations, Moods, Tenses, *&c.* and perhaps it may not be amiss if I should here insert some examples: I will therefore first decline you a Lapplandish Noun, and afterwards give you the Finnonick Declension of the same, that by comparing both you may better understand the parity and disparity of these Languages. This Noun shall be *Immel*, for so the *Tornenses* call it, tho other say *Jubmel*, the *Finlanders* terms it *Jumala*, and it signifies *God*.

Lappon.		Finlappon.	
Singul.	*Plural.*	*Singul.*	*Plural.*
N. Immel.	*N.* Immeleck.	*N.* Jumala.	*N.* Jumalat.
G. Immele.	*G.* Immeliig.	*G.* Jumalan.	*G.* Jumalden.
D. Immela.	*D.* Immewoth.	*D.* Jumalalle.	*D.* Jumalille.
A. Immel.	*A.* Immeliidh.	*A.* Jumalaa.	*A.* Jumalat.
V. ô Immel.	*V.* ô Immæleck.	*V.* Jumala.	*V.* ô Jumalat.
A. Immelift.	*A.* Immæliie.	*A.* Jumalasta.	*A.* Jumalilda.

I will add one more Noun, that the case may be more clear, and that shall be *Olmai*, which signifies a man.

Singul.	*Plural.*
N. Olmai.	*N.* Olmack.
G. Olma.	*G.* Olmaig.
D. Olmas.	*D.* Olmaid.
A. Olma.	*A.* Olmaig.
V. ô Olmai.	*V.* ô Olmack.
A. Olmast.	*A.* Olmaija.

And after this manner it is in all the rest.

Adjectives have their terminations in comparison, as *Stoure*, great, *stouraps*, greater, *stouramus*, greatest.
Enach, much, *enaps*, more, *enamus*, most.
Utze, little, *utzaps*, less, *utzamus*, least.
The comparative for the most part ends in *ps*, the Superlative in *mus*. They have also their Articles, but seldom use them before Nouns, as it also in other Tongues.

In the Masc. and the Fem. Gender the Article hath the same termination, but differs in the Neuter; for *tott* signifies *hic & hæc*, *tomt*, *hoc*.
Their Pronouns are *mun*, I, *tun*, thou, *sun*, he, *mii*, we, *sii*, you, *tack*, they.

The

The Verbs also are conjugated in their Tenses, and Persons, as in the Indicative mood thus, Sing. *Mun pworastan* I love, *tun pworastack* thou loveſt, *sun pworastta*. Plur. *Mii pworastop* we love, *sii pworost* you love, *tack pworst*. And after this manner do they decline their other Verbs.

Sing. *mun lem* I am, *tun leck*, thou art, *sun lia* he is.

Plur. *mii lep* we are, *sii la* you are, *tack la* they are.

These will serve to give us some light into the nature of this Language, at least as much as is to our purpose, who did not undertake to write a Grammar, but only give some small description.

Now the *Laplanders* have a peculiar way of pronouncing words according to which it is impossible to express them in letters, for they do mouth out all their words, so that the vowels might be heard loud enough, but the other letters come very softly out, they do also quite cut off and drown the last Syllables, especially of Nouns. Letters they neither have, nor ever had any, and in this they agree with their ancestors the *Finlanders*. The Calendar which they use, is no other but the Swedish or *Runick* letters. And this also before they came to have commerce with the *Swedes*, and learned of them the observation of Holy-daies, was never in use among them. *Johannes Buræus* tells us that he heard from persons of good credit, of certain grave-stones and monuments, which had sometimes been found in *Lapland* (more where of perhaps might be found) on which were engraved *Runick* Characters. But suppose we this true, in which I hope, therefore needeth not that we should conclude that these were formerly the letters of the *Laplanders*, to which indeed, as well themselves as their forefathers the *Finlanders* are equally Strangers. But we have more reason to think that the *Suedes* coming thither in ancient times, either by force of arms, or otherwise, inhabited there abouts, and left those stones. To this day both the *Laplander* and *Finlander* use the Latine letters, in the same Character the *Swedes* and *Germans* make them, altho the number of them that can read among them is but very small, and of them that can write, a great deal less, and are only such as they call great Scholars.

Now this Speech being only used among the *Laplanders*, and there being none that desire to learn it but themselves, in all negotiations with others, they are forced to use the help of Interpreters, of whom upon this account there are great numbers, as I have formerly said: tho these Interpreters speak all Languages, but the *Finnonick*, very barbarously, which is also the fault of all *Laplanders*, who are very hardly brought to learn or pronounce any other Tongue, and much given to confound one with another. So that they which traffic in *Norway*, and border upon that Country, do in their speaking mingle together the Speech of the *Norwegians* and *Swedes*, as for instance, *jeghkiæm*, for *jag kom*; *jeg gaong*, for *jag gaar* &c for *kuffwa*, they say *koona*, for *min myssa*, *min hofwud*, &c. But of the Language of the *Laplanders* let this suffice.

CHAP. XVI.

Of the Houses of the Laplanders.

HITHERTO we have treated of the *Laplander* as he hath relation to the Common-wealth, we shall in the next place speak of him as a private person. And this we shall do first, considering the things they have need of. Secondly, their imployments. And thirdly their leasure and pastimes. All necessary accommodations are either such as are to defend us from ill inconveniences, or to give us necessaries. Of the first sort, are Houses and Cloathes, of the 2d, Meat and Drink. We shall begin with their houses, or places of aboad. The *Laplanders* have not any houses like other Northern People, it having bin their custom to wander up and down, and so, sometimes in one place and sometimes in another, to set up small sheds for their present use: so that they had no certain habitations, but having eaten and consumed the fish and beasts in one place, they march to another, carrying their sheds or tents with them.

But this liberty of wandring up and down the Country, was in a special Edict forbid them by *Charles* the ninth, in the year 1602, and a certain place of habitation assigned to every family. The words of the Edict are to this purpose: "We do in the first place command that in every *Lap-*
"*mark* an account be taken of all Fenns, Rivers, Lakes, *&c.* and who
"they are that have hitherto had the benefit and use of them, with the names
"of all such: and then that the number of the families be compared with
"that of the Rivers, *&c.* and so equally divided that one family shall not
"possess more Rivers and Fenns then are for its use. Lastly every *Lap-*
"*mark* being thus divided, it shall be committed to honest and good men,
"who, without either favor or prejudice, shall assign to every family its
"just portion: and thenceforth it shall not be lawfull for any *Laplander*,
"at his plesure to wander up and down all marches, as hath formerly bin
"used. From the time of this Edict the *Laplanders* had their certain bounds and limits assigned them sufficient for the sustaining of their families. Neither was it afterward lawfull for any one to invade the propriety of another, or to wander where he pleased.

Notwithstanding, that custom of removing their sheds from one place to another was quite abolished, but is yet used among them, tho now they move not out of the bounds assigned them. So that they have no certain mansion, but as the Season of the year offers it self, either for fishing or hunting, so do they order their habitations accordingly on the side of some River, Wood, or Mountain, and having spent there some daies or weeks, remove their tents again to a more seasonable place. To this agrees also our modern writer *Sam. Rheen.* This wandring is chiefly caused by their manner of getting their living, for the *Laplanders* having all their livelihood from Rain-deers, Fish, and wild beasts, they are forced to live where they may have sufficient pastures for their Rain-deers, and plenty of other beasts,

and

and fishes for themselves, and yet to take care that they destroy not the breed. But this cannot be done if they should live alwaies in one place, and therefore it is that *Buræus* saies, they order their habitations according to the seasons of fishing, hunting, &c. Now this conveniency cannot be in all places at all times alike, for fish do abound most when about the time of their spawning they are gathered together, which some fish do at one time, and some at another, and one sort in one Lake, and another sort in another Lake; so that they that are of this trade cannot alwaies live in one place. In like manner it is also with their Rain-deers: and therefore *Sam. Rheen* saies they take their journeys either to provide pasture for their Rain-deers, or to fish: for at that time, when fishes generate either in this or that Lake or River, then the *Laplander*, with his house and family, takes his journy. But this journeying is not so as that they should forsake and never return again to their former places; but they do, as it were, go in a circle: so that in the space of a year the pasture being again grown that was before consumed, they return unto the same seats again. This is the custom of the *Laplanders* that live in the Mountains: but they that live in the Woods, do not only once a year, but often return into the same places. For they leave and return to their habitations severall times in a year, *viz.* as often as occasion is offerred either of fishing, fowling, hunting, *&c.* Now they do so order their journeys, that the fishermen at those times when the fishes do spawn, do alwaies live on the side of some River. They that take care of, and trade with Rain-deers, do in the Winter live in the Woods, but in the Summer ascend towards the mountains of *Norway*: for in the Winter they cannot abide on those Mountains, where there are so frequent storms, great Snows, and no Wood. At that season therefore they descend into the nigheſt Woods, where by reason of the depth of the Snow they can easily keep their Rain-deers together: so that from Christmas untill the Feast of the Annunciation they remain for the most part in one place, at which time the Sun beginning to melt, they march nigher and nigher again towards the Mountains, where they remain till S. *Erick's* day, about which time because the Rain-deer use to bring forth, therefore they remain in the same place untill the feast of *S. John*, or Midsummer-day. Afterwards, when, as well in the Mountains as Vallies, the grass and pasture do more florish, they proceed further and farther, some on the tops of the highest Mountains, where the Rain-deers are less infested with flies and gnats, in which Mountains they wander up and down till the feast of S. *Bartholomew*, when by little and little they betake themselves to the Woods again, and then *Christmas* coming they do again as we told you in the beginning. And these are the circuits of the *Laplanders*, and reasons why they cannot live in one place, together with the times of their severall removes. Their journeys sometimes are for many miles, and of a far longer space than these, so that sometimes they march for 20 miles and farther. Now because some of them live in the Mountains, some among the Trees, especially Pine-trees, nigh the Rivers and Lakes; therefore are they accordingly called by different names. Some are called *Fiall Lapper*, because they live in the Mountains nigh *Norway*, which are called *Fiall*. Others are termed *Granen Lapper*, because they live among the Pine trees, which are called by the *Swedes* and *Norwegians*, *Granen*. For their

journeys in the Summer they make different preparations from what they do in the Winter; in the Winter they uſe ſledges (of which I will ſpeak hereafter) but in the Summer they go on foot, the Rain-deers carrying their goods on pannels and pack-ſaddles, and ſometimes their Infants alſo. So that in the Winter they put their houſhold-ſtuff in one ſledge, and their tents in another, and ſo march from place to place, but in the Summer they uſe pannels which they make after this manner:

They have two lathes ſomething broad, but [illegible], made of firr, of which for the moſt part Boxes are made, theſe lathes they joyn together at the top, putting the one end into a mortice made in the other end, and ſo make a kind of a circle, then by that part where they are joyned together they hang them on the Rain-deer, one on the right-ſide, the other on the left, and ſo againe by withes ty them under the beaſts belly, that they may be the

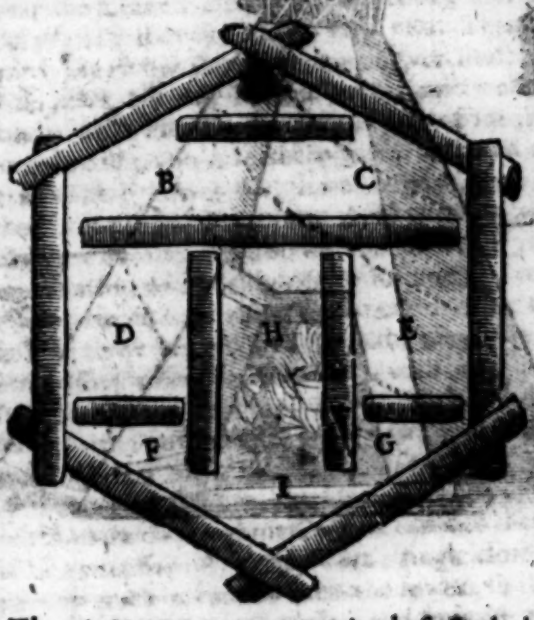
more

more steady. Now these are placed so to support their dorsers made of the same wood, bended into an oval figure much like a drum, if both ends were round. These dorsers at the bottom they draw together with twiggs of birch, placed in the form of a grate, and the tops of them they tye with thongs, or cords, which they loose as often as any thing is to be put in, or taken out; and least any thing should fall out, they cover these dorsers all over with bark of birch, or some skins. These dorsers they hang by ropes or thongs to the tops of the forementioned lathes, which they call *Tobbii*, so that they may hang down on both sides the Rain-deer, the tops being outward, and the bottoms turned inward toward the belly of the beast. And thus they load their Rain-deers, not only with their goods and houshold stuff, but also with their Infants, which cannot walk themselves. For on one side of the Rain-deer they often hang their cradles, and children in them, of which I will speak hereafter. Now in these journeys they have a certain order which no one without cause ought to disturb; for in the first place marches the Master of the Family, having some Rain-deers after him, loaded after the foresaid manner, afterwards follows his wife in like manner; then the whole herd of Rain-deers, which his Children and Servants drive softly on. Last of all brings up the rear, he that carries the Drum. Now these pack-Rain-deers they do not use to drive yoked or joyned together, but in a long line one after another, that which follows being always tied to the pannels of that which went before, and the *Laplander* leading the foremost by a rope tied about his neck; and so they march on till they come to the place intended, where they set up their sheds again, and remain for some weeks, which are to them instead of houses. But now there is some difference in the sheds of the *Laplanders* that live in the mountains, and are called *Fiallapper*, and those that live in the Woods, who are called *Graan Lapper*; for the one coming to the same place but once in a year, doth not build this shed of so durable stuff as the other: the former, when he departs, almost destroying his habitation, and the latter leaving it standing. The former build their sheds thus, first, at four corners they erect four posts, upon the tops of which they place three rafters, so that there shall be one on each side, and one behind, but none cross the formost posts; upon these rafters they afterwards place long poles, so that with their tops they may lean upon, and support one another; whereby the whole form seems to be like a quadrilaterall house, which ascending like a Pyramide, is narrower at top, and broader at bottom. These poles so placed they cover with course woollen cloth, which we before called *Waidmar*, but the richer sort over this woollen cloth place linnen also, by both which they may be the better defended from rain and storms. These are the sheds of the *Laplanders* that dwell in the mountains, for the most part made of clothes, &c. which when they leave any place they take with them, and erect in another. But your *Graanlapper*, or *Wood-Laplanders*, make their sheds for the most part of board and poste, that at the top meet in a Cone, which they cover with the boughs of Firr and Pine-trees, or else with the bark of those trees, and sometimes with turfe. That they covered them with the barks of trees, *Herberstenius* witnesseth; *Andreas Buræus* saies that those barks were of birch trees, to whom also assents *Olaus Petri*, who only adds, that they did a long time boil these barks to make them more flexible. *Olaus Magnus*, Lib. 4.

Cap. 3. adds alſo skins, and theſe were the houſes *Lomenius Comes* ſaw, and deſcribes in his Itinerary to be made of long poles and barks of trees. *Sum. Rheen* deſcribes the tents of the *Wood-Laplanders* to be made of boards with ſix ſides or walls, covered with boughs of Firr, or Pine-trees; ſometimes with the barks, and ſometimes only with turffs. *Werionius* increaſes the number of ſides, and ſaies that they were octogons, ſomewhat broader towards the bottom, and five ells high, and eſpecially thoſe tents of the *Kimenſes*. *Olaus Petri* tells us the ſame of the *Pithenſes*. Now theſe Tents they do not pull down or carry with them, but leave them in the ſame place, only when they come again they add new boughs, &c. where they were decayed, and to fit them for their uſe. Beſides theſe two ſorts of Tents, *Olaus Magnus* reckons up another, for in this, Lib. 4. Cap. 2. he ſaies part of them place their Tents in trees that grow in a ſquare figure, leaſt in the fenny Countries they ſhould be choaked with the great ſnows, or devoured by the wild beaſts, which come together in great troops. What he means by trees that grow in a ſquare figure I cannot tell, but I ſuppoſe he intends only that they did uſe to erect their Tents between 4 trees which grew ſo, that each of them might be the corner prop, of the four ſquare ſhed, but this ſort is to us quite unknown. *Tacitus* ſaies the *Fenni* uſed to dwell among a company of boughs, and perhaps that gave occaſion to our Author to talk thus. He hath alſo got a 4th ſort which he could have no where elſe but from *Zieglerus*, for *Zieglerus* had called them *Amaxobius*, from whence *Olaus Magnus* ſaies they dwelt in Waines and Carts; and therefore *Olaus* induced by this word of *Zieglerus*, thought the *Laplanders* had bin ſuch. But this is quite falſe, for Waggons and Carts were utterly unknown to the *Laplanders*, for whom it was impoſſible to uſe them, by reaſon of the ſlipperineſs of the Ice, and depth of their ſnows. Neither was it indeed in that ſenſe that *Zieglerus* calls them *Amaxiobios*, but becauſe they wandred up and down like the *Amaxobii*, who are a known Nation of the *Scythians*. There remains therefore only theſe two ſorts of ſheds, which I have mentioned, for the 5th, which *Paulus Jovius* reckons, was either upon ſudden occaſions, or uſed only by thoſe that were under the dominion of the *Moſcovites*: the words of this Author are, "Theſe People lie in caves filled "with dried leaves, or in trunks of trees made hollow either by fire or age. But in both our forementioned ſorts, things are ſo ordered that every Tent had two doors, one, a foredoor, and the other, a backward; the former bigger and more ordinarily uſed, the latter leſs, through which they uſe to bring in their proviſions, and eſpecially the prey they took in hunting, alſo Birds, Beaſts, Fiſhes, which it was unlawfull for to bring in at the foredoor. Theſe are the two doors with the uſe of both, eſpecially the back-door, through which it was unlawfull for any woman to paſs, becauſe, as I ſaid before, women were forbidden to go into the back part of the Tent, the reaſon of which I think to be partly this, becauſe in that part they placed *Thor* and ſacrificed to him, and partly this, becauſe it was eſteemed an ill omen for a hunter to meet a woman. And hither may we refer what *Zieglerus* ſaies of that door, that it was unlawfull for the Woman to go out of the door of the Tent that day her husband was gone a hunting, which cannot be underſtood of any door but the back-door, the uſe of which was not only that day but alwaies forbid women. The *Laplanders* have no

Chambers

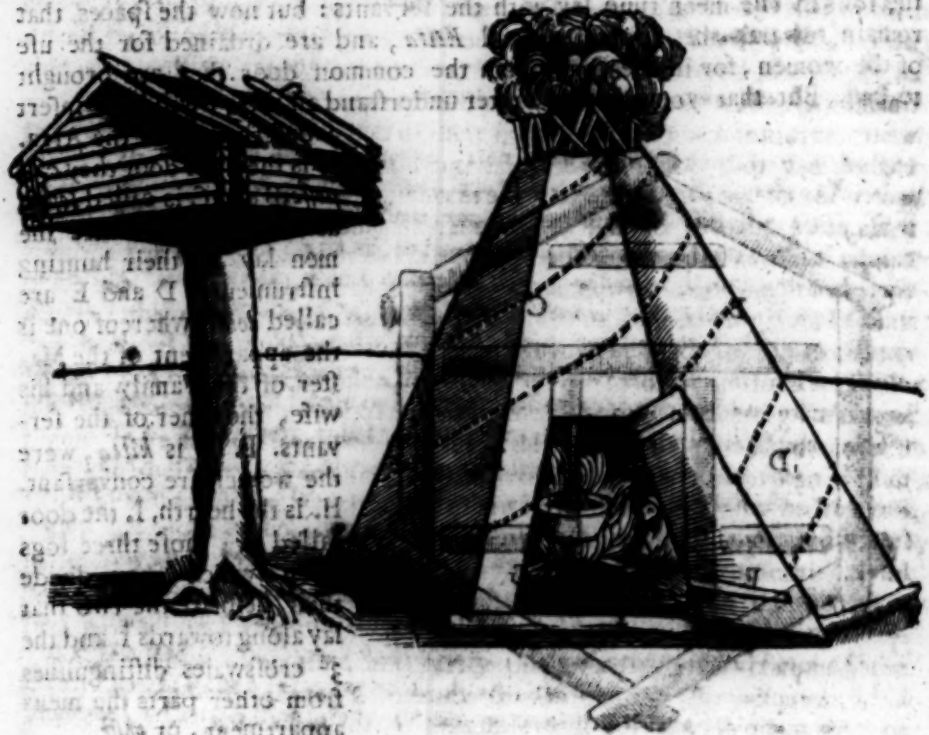
Chambers, but only certain ſpaces, which they determine and bound by loggs and poſts laid along on the ground, of which we ſhall next ſpeak. The whole ſpace of ground within the Tent was ſo ordered, that in the middle there might be a hearth, ſurrounded with ſtones, in which there was a continual fire, except at midnight; behind the hearth, toward the back part of the tent, they place three loggs, with which they bound that ſpace, of which we but now ſpoke. In the middle of this ſpace is the little door, at which only men muſt enter, which they call *Poſſe*; right over againſt that is the common door, which they call *Ox*; but that ſpace we told you was bounded with theſe three loggs, they call, *lops*; this place therefore is only proper to men, and it is unlawfull for any woman to paſs thoſe loggs, and go into it. *Sam. Rheen* ſaies about the kettle hanging over the fire, they place the 3 blocks, upon which, with a hatchet, they divide their fleſh, fiſh, or other things they intend to make ready. He ſaies here indeed the ſpace is called *Poſſe*, but underſtands chiefly the ſpace of the door, for that was properly called *Poſſe*, the other ſpace being called *Lops*. The common door they uſed to make towards the South, and the other towards the North. The ſpace on both ſides, and the ſides themſelves they called *Loide*; here they made their bed chambers, the husband with his wife and children lying on one ſide, and the ſervants on the other. *Olaus Petri* ſaies only the daughters lay on the ſide of the husband and wife, I believe, that their Parents might have them alwaies nigh them, and ſo take greater care to ſecure their honeſty, whilſt the ſons in the mean time lay with the ſervants: but now the ſpaces that remain towards the doors they call *Kitta*, and are ordained for the uſe of the women, for in the ſpace nigh the common door they are brought to bed. But that you may the better underſtand all this, I will here inſert a deſcription of the Area.



A is the little door they call *poſſe*, B and C is called *lops*, as the place where the men lay up their hunting inſtruments. D and E are called *loide*, whereof one is the appartment of the Maſter of the Family and his wife, the other of the ſervants. F. G, is *kitta*, were the women are converſant. H. is the hearth, I. the door called *ox*; thoſe three logs upon which they divide their fleſh are the two that lay along towards I. and the 3d croſswaies diſtinguiſhes from other parts the mens appartment, or *poſſe*.

The 3d thing we are to note in theſe ſheds, is that they ſtrew their floors with branches of Birch trees, leaſt by the rain they ſhould be wetted, and

they uſe no other kind of pavement, only upon the boughs, for cleanlineſs ſake, they lay skins of Rain-deers, on which they ſit and lie. And theſe are the dwelling houſes of the *Laplanders*, beſides which they have alſo Store-houſes in which they keep their commodities, eſpecially fleſh, fiſh, and ſuch other proviſions; theſe they call *Nalla*, and make thus: they cut the upper part of a tree off, ſo that the body remain four or five ells from the ground high, upon this trunk they place two rafters in the figure of an X, or S. *Andrews* Croſs, and upon theſe they build their repoſitory, making a door to it, and covering it with boards. There is one thing peculiar to theſe Store-houſes, which is, that the door is not in the ſide, but bottom of them, ſo that when the *Laplander* is come down, the door falls too, like a trap-door, and all things are ſafe. To theſe they go up by ladders which they make of the trunks of trees, in which they cut great notches like ſtairs. Now the reaſon why they place them ſo high, is becauſe of the Bears and other wild beaſts, who oftentimes pull them down, and to the great dammage of the Maſter eat all his proviſion; they uſed alſo to cut off the bark of the tree, and anoint the ſtock, ſo that neither mice nor wild beaſts could be able to climb up for ſlipperineſs. And perhaps theſe are the houſes *Olaus magnus* meant, when he ſaid, they placed their houſes upon trees for fear of wild beaſts. But that you may the better conceive theſe Store-houſes alſo, I ſhall here give you the Figure of them.



CHAP.

CHAP. XVII.

Of the Garments of the Laplanders.

AMONG the *Laplanders* the men and women wear different kinds of Garments, which they alter according to the Weather, and place: for they wear one sort of clothes in the Winter, and another sort in the Summer, one kind at home, and another abroad. Let us first consider the Garments of the men: These in the Summer have trouses, or brogs, reaching down to their feet, close to their body, upon which they wear a gown, or rather a coat with sleeves, which comes down to the middle leg, which they tie fast with a girdle. And in this respect it was that *Ziegler* in his time wrote, that they used close Garments fitted to their body, least they should hinder their work. He calls them close because of their trouses, and fitted to their body because of their being girded. These they wear next their bare skin, without such linnen shirts as the *Europeans* use, they having no flax in their Country. These Garments are of course home-spun woollen cloth called *Waldmar*, of a white or gray color, such as the wool is of before it is dyed. The wool they have from *Swedland*, and buy it of the Merchants called *Birkarli*, but the richer sort wear a finer cloth, and not of the same color, but sometimes green or blew, and sometimes red, only black they abominate. The sometimes in dirty works, and at home they wear the meanest clothes, yet abroad, and especially upon Festivals and Holydaies, they love to go very neat. Their girdles are made of leather, which the richer sort adorn with silver studs, and poorer with tin. These studs stick out like buttons in a semicircular figure. At this girdle they hang a knife and sheath, and a kind of square bag, tho something longer then broad, also a leathern purse, and then a case with needles and shred in it. Their knives they have from *Norway*, the sheath is of the skin of the Rain-deers, sewed together with tin wire, and in other parts with the same adornments, at the end of which they use to hang rings: the bag is also made of the skin of the Raindeers, with the hair on it, on the outside of which they also place another skin, equall to the bag, and make it fast by three knots, and this skin they cover again with red cloth, or of some other color, adorned also with wire. In this bag they keep a stone to strike fire, now of flint, but christall, as I will shew hereafter. Also a steel, with some brimstone to light a fire where ever they come: as also Tobacco and other odd things. The leathern purse is also made of the same skin in an oval figure like a pear, in which they keep their money, and other more choice things, and at this also they hang rings. Their needle case is of a peculiar sort, they have a single cloth with four sides, but the upper part is much narrower then the lower, so that it is like an oblong triangle cut off at the vertical angle, and to make it stronger they bind about the edges with leather, and so stick their needles into it, this they put into a bag of the same shape, adorned with red, or some other colored cloth, and

wire, drawn together by a leathern ſtring, by which they hang it to their girdle. Beſides theſe, they have Alchymy chains, with a great company of rings of the ſame, theſe they hang about all their body, the bag they hang before, nigh their navel, all the reſt they fling behind them. And theſe are the Garments and ornaments of the body: their head they cover with a cap, over which the richer ſort wear a caſe of Fox, Beaver, or Badgers skin, they are very like our night-caps, it is made of red or other colored cloth, or of the Hares fur, firſt twiſted into a thred, and then knit almoſt like our ſtockins; or laſtly of the skin of the bird called *Loom*, with the feathers on it: ſometimes they ſo order it, that keeping alſo the head and wings of the bird, they make not an unbecoming cover for the head. *Olaus Magnus* in his 4. Book, Cap. 3. ſaies they make their caps of the skins of Geeſe, Ducks, Cocks, which, as well as other birds, are there in great abundance. But he doth doth not here mean common Cocks, but the *Tetrogalli*, or Heath-Cocks; however he gives us the picture in his 17. Book, Cap. 26. They have ordinary gloves, but ſhoes of a peculiar make, they are made of the skin of the Rain-deer with the hair on, out of one piece, only where they tread they ſew both ends together, ſo that the haires of one part may lie forward, and the other backward, leaſt if they lay all one way they ſhould be too ſlippery: but neither is there any more leather on the bottom then on other parts, as it is in our ſhoes, only there is a hole at the top in which they put in their feet: the toe bends upwards, and ends as it were in a point. Upon the ſeame they place ſome narrow pieces of red, or other colored cloth: theſe ſhoes they wear on their bare feet, and bind them twice or thrice about the bottom with a thong, and leaſt they ſhould be too looſe, they fill them up with a ſort of long Hay, which they boil and keep for that purpoſe.

But now let us come to the garments they do not ſo ordinarily wear, but only on ſome occaſions, which both for the men and women are made alike, and all of leather, to ſecure them from the gnats. But in the Winter time the men have breeches to defend them from the weather, and coats which they call *Mudd*. Theſe *Mudd* are not all alike, but ſome better, ſome worſe; the beſt are of the skins of young wild Rain-deers, juſt when they have caſt their firſt coat, in the place of which comes a black one, which is about the Feaſt of St *James*, and theſe are very ſoft and delicate. Their feet they defend with boots of the ſame skins, and their hands with gloves or mittens of the ſame, and their heads with a cap, which reaches down and covers part of their ſhoulders alſo, leaving only a ſpace for them to ſee through. All theſe Garments they wear next their skin without any linnen underneath, and tie them round with a girdle, only their boots and gloves they ſtuff with hay, and ſometimes in the Winter with wool. And this is that which *Johannes Tornæus* ſaies of their cloathing, that their garment is made of the Rain-deer, the skin of the beaſt ſupplying them with coats, breeches, gloves, ſandals, ſhoes, &c. the hair being alwaies on the outſide, ſo that they ſeem to be all hairy. And hence we may underſtand *Zieglerus*, when he ſaies their Winter garments were made of the skins of Bears and Sea-Calves, which they tied in a knot at the top of their heads, leaving nothing to be ſeen but their eyes, ſo that they ſeemed to be in a ſack, only that it was made according to the ſhape of their members, and hence,

ſaies

ſaies he, I beleive they came to be ſuppoſed all hairy like beaſts, ſome reporting this out of ignorance, and ſome delighting to tell of ſtrange wonders they ſaw abroad. And truly it is not without reaſon that he gathers the fable of hairy men to be raiſed from their hairy Garments, which ſort of monſters whether there be in other Countries I cannot tell, but I find the *Cyclops*'s with one eye in their forehead by *Adamus Bremenſis* to be placed here upon the ſame account, becauſe they had only a hole in their cap through which they looked, all the reſt of their body ſeeming hairy, and therefore this hole they feigned to be an eye. But whereas he ſaies the skins were of Bears and Sea-Calves, he is a little miſtaken, for theſe skins were not ſo common among the *Laplanders*, and are by them deſigned quite for another uſe. However theſe Garments they uſed after their faſhion to adorn with pieces of red, or other colored cloth, and embroider them with wire, in flowers, ſtars, &c. as I will hereafter declare more at large.

But I come to the habit of the women, which alſo was of one ſort in the Summer, and of another in the Winter. In the Summer they wear coats which cover their breaſts, arms, and all their body, about the middle they are gathered, and ſo hang down, theſe they call *Volpi*. Theſe gowns they alſo wear next their skin, for the uſe of ſmocks is no more known among women then the uſe of ſhirts among men: and they horribly impoſed upon *Lomenius Comes*, that made him beleive otherwiſe. *Lomenius* ſaies thus, they have ſmocks, not made of linnen, but of the entrails of beaſts. which they firſt ſpin into a thread, and afterwards wear them: but all this is quite falſe. The entrals indeed they do ſpin into thred, but of that they make neither cloth nor ſmocks, but uſe it to ſew their skins; but women of the common ſort wear courſe cloth, and the better ſort finer, as it is with the men, which for the moſt part is Engliſh cloth, richly wrought. They have alſo a girdle, but different from that of the men, for it is much larger, and ſometimes three fingers broad, and then alſo it is adorned not with ſtuds, but plates of a fingers length, or more, which are engraved with divers ſhapes of Birds, Flowers, &c. and theſe they faſten upon a leathern fillet ſo nigh one another, that the girdle is almoſt covered with them. Theſe plates are moſt commonly made of tin, from whence *Sam. Rheen* calls them tin girdles, but thoſe for the better ſort are made of ſilver. Upon theſe girdles they hang many Alchymy chains, upon one of which they hang a knife and ſheath, upon another a pouch or purſe, upon another a needle caſe, and upon all a great company of Alchymy rings, according to the faſhion of the men: Theſe things they do not hang by their ſides, as women among us uſe, but before them. The weight of the trinkets they carry about them, doth commonly weigh twenty pound, a pretty heavy burden, and ſuch as a man would wonder they ſhould be able to bear: but they are very much delighted with it, eſpecially with the number of the rings, the ginging of which is very grateſull to their ear, and as they think no ſmall commendation to their beauty. *Wexionius* makes the chains and rings to be tin, which I beleive is hardly true, commonly I am ſure they were made of Alchymy, and if they had bin of tin they had neither bin durable, nor would they have made a noiſe. They have alſo another ornament for their breaſt, which they call *Kracha*, it is made of red, or ſome other colored cloth. And firſt it goes about their neck, and then on both ſides comes down upon

their breast, and a little below their breast ends in a narrow point. This cloth, especially before, and sometimes about the neck, they adorn with studs, engraved with divers forms, as also with bracelets, which the richer have of silver and gold, the poorer of tin and Alchymy. After this manner, in short as he uses, *Johannes Torneus* describes them, the women do so deck themselves with gold and silver that their breasts shine like sheilds, but those that cannot reach silver, use copper and Alchymy. Now these studs they use to have not only about their neck, but upon their gowns where they draw them together, and lace them; and not only in single but double and triple rows. They cover their heads with a low kind of kercheif, plain at top, round, and of red color, some of the richer sort on extraordinary times add also a strip of linnen for ornament, as at their Fairs, Weddings, and Feasts. Upon their legs they wear stockins, which reach no lower then their ankles, but that only in the Summer. Their shoes are like the mens, and so also bound to their feet with thongs. The womens habit in the Winter is almost the same with the mens, for they have the *Mudda* made of the skins of Rain-deers, and at that time wear breeches too, by reason of the deep Snows, storms, and badness of the waies: nay and cover their head with the same caps men do, which sort of caps they wear also sometimes in the Summer to defend them from the gnats: these caps they tie about their heads, and the lower part, which would otherwise fall about their shoulders, they make to stand out like the brims of our hats. And these are the garments as well of Virgins as married women, for both use the same attire, neither is there any sign in their habit whereby to distinguish them. Besides these garments wherewith they clothe themselves in the day, they have also other which they use a nights, such as are called night-cloathes, for they have no feather beds: and without all doubt *Olaus Magnus* is mistaken who in his 4 Book saies they had. Their night garments were of 2 sorts, such as they lay upon, or such as they did cover themselves with, which also differ according to the Summer and Winter Seasons. Those they lie upon are Rain-deers skins, 2 or 3 of which they fling upon some birch leaves, which they use instead of matts, without beds, upon the ground, that they may lie softer, so that they lie upon the skins without sheets, of the use of which they are quite ignorant. They cover themselves in the Summer with blankets, which they call *vaamer* or *ryer*, and with these blankets they cover not only their whole body, but also their heads too, to avoid the gnats, with which they are extremly infested in the night time. But that they may breath with more freedom, and not be inconvenienced with the weight of these blankets, they sometimes hang them up over their head with ropes fastned to the top of their Hut. These are their Summer coverlets: but in the Winter they first throw about them the skins of Sheep or Rain-deer, and on them the blankets now mentioned. And there is one thing more worth our notice; that they lie under these both Winter and Summer stark naked, and make no use of linnen. And so much for the Garments of the *Laplanders*. I shall add the Figures of both Sexes habited after their manner. The woman hath a child in her arms, in a Laplandish Cradle.

CHAP.

CHAP. XVIII.

Of the Diet of the Laplanders.

HAVING discourſed of their Garments, I proceed to ſpeak of their Diet. Their food is not the ſame amongſt them all, but different according to the places they inhabit. The Mountaineers live almoſt wholly on their Rain-deers, that furniſh them with Milk, Cheeſe, and Fleſh: tho ſometimes they buy from the neighboring parts of *Norway* Sheep, Goats, and Oxen, which they milk in the Summer, and kill in the Winter, becauſe they have neither Paſture nor Stable room for them to keep them long. And for this reaſon they buy but very few of them, and feed almoſt altogether

together on their Rain-deer, which they have in great abundance. The flesh of these they feed on in the Winter, and that alwaies boiled, but in the Summer their diet is Milk, Cheese, and dried flesh. Their dainties most in esteem with them are the tongue and marrow of their Rain-deers, and with these they are want to entertain their Priests. One odd kind of dish these of the Mountains have, and that is the blood of their Rain-deers boiled in water to the consistence of a hasty pudding. The others that dwell in the Woods feed partly on Fish, and partly on Birds and Beasts, and that too both Summer and Winter, but more frequently on Fish. The flesh of Beares they prefer before all other, and with that they feast their deerest friends.

They have also some kind of Sawces of Black-berries, Straw-berries, and other peculiar ones of their own, as also wild *Angelica*, and the inner rine of the Pine-tree. The use of Bread and Salt is almost unknown to them, and when they have any of the later, they use it very sparingly. Instead of bread they eat dried fish, which by grinding they reduce to a kind of meal, and instead of Salt the inward rine of the Pine-tree, prepared after an odd kind of manner. They pull the bark off first, and then they take the inward rine, and divide it into thin skins like parchment, making it very clean; these they dry in the Sun, and then tearing it into small pieces they put it up in boxes made of the barks of trees: these they bury under ground, and cover them with sand. When they have bin dried about a day, they kindle a great fire over the hole where they put their boxes, and by that means the rines acquire a red color, and a very pleasant tast. On Fridaies they eat no flesh, but feed either on fish, or milk, having retained this custom from their Roman Catholic Priests. They boil all their fresh flesh, but not very much; that their broth may be the better and fuller of gravy: and sometimes they put also fish into the same kettle. Their milk they either boil with some quantity of water, it being of it self to thick, or else they let it stand in the cold, to freeze into a kind of Cheese, that it may be kept longer for use. Their fish they eat sometimes fresh as soon as they catch them; sometimes they dry them in the Sun, and being hardned by the wind and air, they may be kept severall years.

Their sweet meats, which serve them instead of Apples, Nuts, and the like, are preparations made of severall sorts of Berries. When their Straw-berries begin to be ripe, they gather them, and boil them in their own juice, without the addition of water, with a slow fire, till they are very soft: then they sprinkle them over with a little salt, and putting them into a vessell made of birch-bark, they bury it in the ground; and in the Autumn and Winter when they have occasion for them, they take them out as fresh as if they had bin newly gathered: and these stand them in good stead when no other Berries are to be had. Sometimes whilst they are fresh they put them to the flesh of Fish, and make an odd kind of dish, after this manner. Having boiled the Fish they first bone them, and then add Straw-berries to them, and beat them together in a wooden pestle to a mash, and so eat it with spoons. And this dish they make also with all other kinds of Berries. Another Kickshaw that pleaseth them very much, they make of *Angelica*. They take the staulks before it seed, and scraping of the outward skin, they put the rest upon coals, and so eat it broiled. They have also another

another way of preparing it, and that is to boil them in whay for a whole day till they look as red as blood. But this ſort of meat is very bitter of it ſelf, but by cuſtom becomes pleſant enough to them, eſpecially ſince they are perſwaded 'tis a great preſervative of health. They likewiſe boil ſorrell in milk; as alſo the rine of the Pine-tree, which, as was ſaid before, being prepared, ſerves them inſtead of ſalt.

I come next to ſpeak of their drink, which is ordinarily nothing but water; *Lomenius* calls it *diſſolved Ice*: but certainly he is miſtaken, for having ſuch plenty of Rivers and Lakes, for all the Ice they can hardly want water. And to prevent its freezing, they have alwaies ſome hanging over the fire in a kettle; out of which every one with a ſpoon takes what he pleaſes, and ſo drinks it hot, eſpecially in the Winter time. Beſides common water, they often drink the broth I ſpoke of, made of fleſh and fiſh, which they call *Læbma*, and alſo whay, if you will beleive *Olaus*. Theſe are their uſuall drinks; for Ale and Beer is utterly unknown to them. That which they drink for pleſure, is ſpirit of Wine and Brandy, with a little of which you may win their very ſouls. This they buy from *Norway* at their Fair times, and uſe it eſpecially at their ſolemn Feaſts and Weddings. I had almoſt forgot *Tobacco*, of which they are very great admirers, and traffic for it as one of their cheif commodities.

In the next place let us ſee the manner of their eating. Their dining room in the Winter time is that part of the Hut where the man and his wife and daughters uſe to be, and is on the right hand as you go in at the foregate: but in Summer without doors upon the green graſs. Sometimes too they are want to ſit about the kettle in the middle of the Hut. They uſe not much ceremony about their places, but every one takes it as he comes firſt. They ſeat themſelves upon a skin ſpread on the ground croſs-leg'd in a round ring; and the meat is ſet before them in the middle, upon a log or ſtump inſtead of a table; and ſeverall have not that, but lay their meat upon the skin which they ſit on. Having taken the fleſh out of the kettle, the common ſort put it upon a woollen table cloth called *Waldmar*, the richer on a linnen; as for trenchers and diſhes they are quite unknown to them. But if any liquid thing be to be ſerved up, they put it in a kind of trey made of birch. Sometimes without any other ceremony every one takes his ſhare out of the kettle, and puts it upon his gloves, or his cap. Their drink they take up in a wooden Ladle, which ſerves inſtead of plate. And it is farther obſervable that they are abominable gluttons when they can get meat enough; and yet hardy too to endure the moſt pinching hunger when they are forc't to it. When their meal is ended they firſt give God thanks, and then they mutually exhort one another to Faith and Charity, taking each other by the right hand, which is a ſymbol of their unity and brotherhood. *Samuel Rheen* tells us they lift up their hands firſt, and then ſay Grace after this manner, *All thanks be given to God, who hath provided this meat for our ſuſtenance.* This is their Grace in *Pithilapmark*. In *Tornelapmark* their Grace is a little different; they ſay in their own Tongue, *Piaomaos Immel legos kitomatz piergao odeſt adde misg moſea wicken ieggan taide ko mig lex tegnaſton*, that is, *Good God praiſed be thou for this meat: make that which we have at this time eaten give ſtrength to our bodies.* And ſo much for their Diet, and manner of eating.

CHAP. XIX.

Of the Hunting of the Laplanders.

HAVING ſpoke of thoſe things that relate to their Meat, Drink, Cloathing, and other neceſſities, the ſubject of our next diſcourſe will be their employments, which are either rare and more ſolemn, or daily and more uſual: theſe latter too are of two ſorts, either common to both Sexes, or peculiar to one. Of thoſe that are proper to men Hunting is the cheif, for in this Countrey that exerciſe is lawfull to none but men: *Olaus Magnus* is of the contrary opinion, and ſaies Lib. 4. Cap. 12. that there is here ſuch a multitude of Beaſts, that the men alone, without the help of women, dare not go out to hunt; and therefore they are as active in this ſport, if not more than men. I beleive he had not this from any good tradition, or his own knowledg, but rather followed the authority of ſome ancient Writers, as *Procopius* Lib. 2. *Gothic.* or *Tacitus de mor. Ger.* for whatſoever they ſay concerning the *Femni* and *Scritfinni*, is ſo far from being true of the *Laplanders*, that they do not permit women ſo much as to touch their hunting weapons or beaſts brought home, and debar them all paſſage at that door thro which they go to that ſport, as will be ſhewed hereafter. They obſerve in hunting many things with great ſuperſtition, as not to go out upon ominous daies, ſuch as St *Marks* (whom they call *Cantepaive*) St *Clements* and S. *Catharines*, becauſe they believe on theſe daies ſome misfortune will happen to their weapons, and that they ſhall have no good ſucceſs all the year after. They think they cannot proſper, unleſs they have firſt conſulted their Gods by their Drum, which they uſe before their going out, and have therefore ſeverall beaſts pictured upon it. This is chiefly before the hunting a Bear. The third obſervation is that they will not go out at the uſual door, but at one in the backſide of the houſe called *Poſſe*, I ſuppoſe it is to avoid women, the meeting of whom is an ill omen to huntſmen, and therefore they are forbidden to come on that ſide of the houſe where this door is, as *Ol. Matthias* aſſured me while I was writing this, who was very well acquainted with this Country. *Zieglerus* ſaies the ſame, tho ſomething obſcurely, that a woman is not to go thro this door that day her husband is hunting: but it is not only that day, but at no time elſe. All theſe things are by way of preparation. The hunting it ſelf is various according to the time of year, and ſeverall ſizes of beaſts. In the Summer they hunt on foot with Dogs, which are very good in theſe parts, not only for their ſcent, but that they dare ſet upon any thing, being ſtill tied up to make them more fierce. In the Winter they themſelves run down the game, ſliding over the ſnow in a kind of ſcates, which I ſhall deſcribe more fully in another place. Little beaſts they chaſe with bow and arrows, the greater with ſpears and guns; tho ſometimes they uſe other arts. That ſort of beaſt they call *Hermelines*, they take in traps as we do Mice, which are ſo contrived of wood that the touching of any part makes them fall;

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ſometimes in pits and holes covered with ſnow, to hide the deceit, as alſo with Dogs that will gripe them to death. Squirrels they ſhoot with blunt darts, that they may not do an injury to their skins, which they very much eſteem. After this manner alſo they take Ermines. Other beaſts, as Foxes, Beavers, they kill with Javelins ſpiked with iron: but if they meet with a beaſt that hath a pretious skin, they are ſo expert at their weapons, as to direct the blow where it will do it leaſt harm. Foxes are frequently tempted with baits upon the ſnow ſtrowed upon twigs over deep pits, or caught in gins laid in their uſuall haunts, or elſe poiſoned with a ſort of moſs, which is peculiar for this uſe, but is ſeldome made uſe of where there are abundance of field Mice, which are the Foxes generall food. They faſten ſnares to boughs of trees to catch Hares in, and ſome of the above mentioned beaſts: and if any one find any thing faſt in theſe, he is obliged to give notice to the owner. I come now to the larger beaſts, of which Wolves are moſt commonly caught in holes, but ſometimes ſhot with bullets: theſe are their game frequently becauſe they have the greateſt plenty of them, and ſuffer the moſt dammages by them: and for their greater deſtruction, Sithes are often hiden under the ſnow to cut off their legs. After this manner too Leopards and Gulo's are deſtroyed, which is now a daies almoſt left off, becauſe the Countrey is ſo well furniſhed with guns, with which they alſo kill Elkes when they can find them. But with greateſt care and diligence they hunt Rain-deers and Bears, the former with all kind of weapons. At their rutting time in Autumn, about S. *Matthews* day, they entice them to their tame does, behind which the Huntſman lies to ſhoot them. And in the Spring, when the Snow is deep, the men themſelves ſlide after them, and eaſily take them, or ſometimes drive them into traps with Dogs: or laſtly they ſet up hurdles on both ſides of a way, and chaſe them in between them, ſo that at laſt they muſt neceſſarily fall into holes made for that purpoſe at the end of the work. The hunting of the Bear follows, which, becauſe it is done with the moſt ceremonies and ſuperſtitions, will require the more care and accurateneſs in the relating of it.

Firſt of all, their buſineſs is to find out where the Bear makes his den againſt Winter. He that finds it is ſaid *bafwa ringet bioern*, i. e. to encompaſs the Bear. He uſually after this goes to all his friends and acquaintance with much joy, to invite them to the hunting as to a ſolemn and magnificent feaſt, for, as is before ſaid, this beaſts fleſh is a great delicacy. But they never meet before *March* or *April*, till they can uſe their ſliding ſhooes: at which time he chooſes the beſt drummer among them, and by his beating conſults whether the hunting will be proſperous or no, which done they all march into the field in battel array after him that invited them as Captain, who muſt uſe no other weapon then a club, on whoſe handle is hung an Alchymy ring. Next him goes the drummer, then he that is to give the firſt blow, and after all the reſt as their office requires, one to boil the fleſh, another to divide it, a third to gather ſticks and provide other neceſſaries: ſo they ſtrictly obſerve that one ſhould not incroach upon anothers office. When in this order they are come to the den, they ſet upon the Bear valiantly, and kill him with ſpears and guns, and preſently ſing in token of victory thus, *Aittulio pourra*,

Kittulis, ii skada tekamis ſoubbi lello laitti, that is, *they thank the Bear for coming, and doing them no harm in not breaking their weapons*, in the ſinging of which their Captain is the cheif Muſician. After celebration of their victory, they drag the Bear out, beating him with ſtaves, whence they have a Proverb, *ſtuo bioern med rin*, that is, *the Bear is beat*, which ſignifies he is killed. Then putting him upon a ſledge, they draw him with Rain-deers to the Hut where he is to be boiled, ſinging *Ii paba tullinggis, ii pabe talka pharonis*, that is, *they beſeech the Bear that he would not raiſe tempeſts againſt them, or any way hurt them that killed him.* This may ſay by way of jeſt, unleſs we will ſuppoſe them (as ſome of them really do) to imagine the killing of ſome kind of wild beaſt portends ill to the hunter. *Samuel Rheen* ſpeaks of a different ſong from this we have mentioned, much to this purpoſe, that they thank God for making beaſts for their ſervice, and giving them ſtrength and courage to encounter and overcome ſo ſtrong and cruel a creature, and therefore I beleive they may join them together and ſing both. That Rain-deer that brings home the Bear is not to be uſed by Women for a year, and ſome ſay, by any body elſe. If there be materialls, near the place where the Bear is kill'd, they uſually build up a hovel there to boil him in, or if not, carry him to a place that is more convenient, where all their Wives ſtay to expect them, and as ſoon as the men come nigh them they ſing *Laibi ia tuoli ſuſco*, that is they ask their wives to chew the bark of the Alder Tree and ſpit it in their faces. They uſe this rather then any other Tree, becauſe when 'tis bruiſed between their teeth, it grows red, and will dy any thing, and the men being ſprinkled with this, as if it were the Bears blood, ſeem to have gone through ſome notable exploit not without danger and trouble. Then their wives aiming with one eye through an Alchymy Ring ſpit upon them: *Samuel Rheens* opinion differs only in this, that but one woman ſpits in the Captains face. This ceremony is not done in the Hut where the Bear is kill'd, but at the back door: for they build two Tents, one for the men where the Bear is to be dreſt, and the other for the women in which they make the feaſt: where as ſoon as the men come in, the Women ſing *Kittulis pouro tookoris*, that is, they thank their husbands for the ſport they had in killing the Bear: ſo they ſit down men and women together to eat, but not of Bears fleſh. Supper ended the men preſently depart into the other houſe, and dreſſing the Bear provide another meal: and it is not lawful for any of thoſe Hunters to ly with his wife in three daies after, and the Captain in five. The Bears skin is his that firſt diſcovers him. They boil the fleſh blood and fat in braſs Kettles, and what ſwims they skim off and put in wooden veſſels, to which are faſten'd as many Alchymy plates as there are Bears killed. Whilſt the meat is boiling they all ſit down in order about the fire, the Captain firſt on the right hand, then the Drummer, and next he that ſtruck the firſt blow, on the left hand firſt the Wood-cleaver, then the Water-bearer, and after the reſt according to their place. This done the Captain divides it between the Women and Men. In the diviſion the Women muſt have none of the poſteriours, for they belong only to the men; neither is it lawful for a Woman to come and fetch their diviſion, but 'tis ſent them by two men, who ſay thus to them, *Olmai Potti Suereg iſlandi, Polandi, Engelandi, Frankitchis*, i. e. that they came a great way off, from *Swedland, Poland, England*, or *France*,

France; these men the women meet, and sing *Olmai Potti Sweregiſlandi, Polandi, Engelandi, Frankichis, Kalka Raubſis laigit touti tiadgat, i.e.* you men that come from *Swedland, Poland, England*, or *France*; we will bind your legs with a red list, and so they do. But if we believe *Samuel Rheen* the Drummer divides the mens part to every one an equal portion. When all the meat is eaten, they gather up the bones, and bury them together; then the Captain hangs up the skin upon a pole, for the women blindfolded to shoot at, they singing all the while *Batt Olmai Potti Sweregiſlandi, Polandi, Engelandi, Frankichis, i.e.* we will shoot at him that came from *Swedland*, &c. but she that hits it first gets the most credit, and they believe her husband will have the best fortune in killing of the next Bear. She is also obliged to work in cloth with wire as many crosses as there are Bears kill'd, and hang them upon every one of the hunters necks, which they must wear three whole daies. It is the opinon of the aforesaid Author, that all the women do the same, and the men wear them four daies: he saies also that the *Raindeer* that brought home the Bear must have one cross. I cannot as yet find any other reason of this ceremony, but that they suppose these crosses to be preservatives against all the damnages they can receive from the Gods of the Woods for killing their Bear: for to this day they are of the opinion that some Gods have taken charge of some beasts, especially of the Bear, because he in this country is King over all the rest. After the time of abstinence is exspired, the close of all this solemnity, is the mens returning to their wives, which is thus; All after one another take hold of that rope, to which they hang their Kettle, and dance thrice round the fire, and so run out of the mens Tent into the womens, where they are met with this song, *Todna Balka Kaim eggle*, we will thro a shovel full of ashes upon your legs. *Samuel Rheen* speaking of this custome, saies the men must not go to their wives till it be done, as if it were an expiation for their uncleanness in killing a Bear. Thus you see with how many Laws and superstitions they Hunt this Beast, some of which are common in hunting of others, as the not admitting women to the sport, and debarring them from touching the prey when it is taken, as also, that the men return home through the back-door. And here 'tis observable that they never carry in Beasts, Birds, or Fishes, but throw them in before them, without doubt out of superstition that they may seem to drop from Heaven and be sent by providence: tho most of them know not the original of such superstitious ceremonies, but only follow the example of their forefathers. In fine, nothing is accounted here a greater credit or honor to a man then the killing of a Bear, and therefore they have publick marks for it, every one lacing his cap with as many wires as he has kill'd Bears.

I come now to their fowling, which is proper also to men, and is alterable according to the time of year or largness of the fowl, for in the Summer they shoot altogether, but in the Winter catch in Snares and Springes, especially the *Lagopus* call'd by the *Swedes Rijper*. They make kind of hedges with abundance of holes in them, in which they set Springes, so that this fowl being most upon the ground, and running about, is easily caught in them: as for the taking of other Birds there is nothing worth a particular observation.

CHAP. XX.

Of the Laplanders *Weapons, and other instruments of Hunting.*

BY the former Discourse it plainly appears that in hunting they use severall Instruments and Weapons, in our next therefore it will be requisite to give some account of them. The first and most frequent is a bow three ells long, two fingers broad, and an inch thick, being made of Birch and Fine (which by reason of the resine in it is very flexible) and covered over with Birch bark, to preserve both from the weather. What *Lamerus* saies of its being made of Rain-deers bones, must needs be false, since no bone can be so pliable as is required in the making of a bow; his words are these, *Rangiferi asperantur ossa in cultros & curvantur in arcus congeneribus feris trucidandis*, if he had left out *& curvantur in arcus* he had spoke more to the purpose: but I believe he had this, besides many other things, to fill up his Journall from *Olaus Magnus*, who among the utensils these People have from the Rain-deers, saies the Fletchers much desire their bones and horns, from whence *Lemnius* collects that bows are made of them. But it is evident that *Olaus* meant not this bow, but a kind of cross-bow termed by the Germans *Armbrust*, and the French *Arbalestre*, which is impossible to be made of bone, but the handle might be adorned with it, because in these Northern parts they have no mother of Pearle, which other Countries perhaps make use of to this purpose. It was then a good plain wooden long-bow, which would not require an engine to bend it, but might be drawn with an hand only. And since I told you it was made of two pieces of wood, we will see next how they were joined together, which is with a kind of glew made of Perches skin well scaled, that melts in using like ours. They have also steel-bows, which are so strong, that when they bend them they must put their foot in a ring for that purpose at the head of them, and draw the string up to the nut, made of bone in the handle, with an iron hook they wear at their girdle. From their bows I pass to their darts and arrows, which are of two sorts, either pointed with iron to kill the larger beasts, or blunt without it like bolts, to kill the smaller. These points are not alwaies made of iron, but sometimes bones, which are fastned with glew into a hole bored with a hot iron at the end of a staff, and afterwards sharpened with a knife, or on a whetstone. But besides they use Guns, which they (as hunters do in other places) with a great deal of superstition enchaunt that they should never miss. These are made at *Suderhamburg*, a town in *Helsingia*, famous for weapons, from whence the *Bothnians* buy them, and sell them to the *Laplanders*: hence they have Gun-powder and bullets, or at least lead to make them: and sometimes *Norway* furnishes them with all these. Spears they use only in hunting Bears, and are so little different from ours that they will not need a description. I come now to their other instruments relating

to

to this sport, the cheifest of which are their shoes, with which they slide over the frozen snow, being made of broad planks extremely smooth; the Northern People call them *Skider*, and by contraction *Skier* (which agrees something with the *Germans Scheitter*, that is, cleft wood) and sometimes *Andrer* or *Ondrer* or *Skiidh*. Their shape is, according to *Olaus Magnus*, five or six ells long, turned up before, and a foot broad: which I cannot believe, because I have a pair which are a little broader, and much shorter, and *Wormius* had a pair but of three ells long. And those are much shorter which are to be seen at *Leiden*, which *Frisius* saies are just seven foot long, four inches and a little more broad: and it must needs be so to hold with *Olaus Magnus*, and every bodies opinion, that one shoe must be longer than the other by a foot, as if the man or woman be eight foot high, one must be eight foot, and the other nine. *Frisius* saies they are both of a length at *Leiden*, and *Olaus Wormius* takes no notice of any difference in his, but I believe then those were of two Parishes, for my biggest is just such an one as *Frisius* describes covered over with resin or pitch, and the shorter plain. But because the larger is of greatest use, it is no wonder that one or two of them were sent abroad for a pattern, but since those at *Leiden* are both the biggest, they were not made for men so tall as *Frisius* speaks of, they fitting men of six foot, which is a stature sometimes met with in *Lapland*. They are smooth and turned up before, not behind, as they are pictured in *Wormius*, not by the fault of the Author, but the Painter, for the original in his study shews them otherwise; I have observed in my longer shoe that it is not quite strait, but swells up a little in the middle where they place their foot. *Frisius* did ill in giving a picture but of one, and in that nothing of this bending, I will therefore describe both, and a *Laplander* sliding in them.

These shoes are fastned to their feet by a with, not run through the bot-

tom but by the ſides, that it might not hinder their ſliding, or wear out with often uſing, which is not expreſſed in *Friſius's* Picture; this is directly in the middle, and ti'd to the hinder part of the leg, as you may ſee in the figure. That which is often in *Olaus Magnus*, and ſet forth by *Friſius*, is a meer fancy and figment of an Italian Painter, that could not underſtand what theſe ſhoes were, but by deſcribing them like long wooden brogs turning up with a ſharp point before: which is very idle, becauſe the foot goes into it at the hinder part, and agrees not with *Olaus's* other cuts; for if the place of the foot were there, it could not endure ſo great a weight before it, or effect that for which this ſhoe was firſt invented: for they muſt tread firm upon the Snow, which they could not do if all the weight lay at one end; but when 'tis in the middle, that which is before and behind will keep the foot from ſinking in. The way of going in them is this: they have in their hand a long ſtaff, at the end of which is a large round piece of wood faſten'd, to keep it from going deep into the Snow, and with this they thruſt themſelves along very ſwiftly. This way of running they not only uſe in plain and even, but in the muſt rugged grounds, and there is no Hill or Rock ſo ſteep, but with winding and turning they can at laſt come up to the top, (which Pope *Paul* the Third could not believe) and that which is a greater Miracle will ſlide down the ſteepeſt places without danger. Theſe ſhoes they cover with young *Rain-deers* skins, whoſe haires in their climbing run like briſles againſt the Snow, and keep them from going back. *Wormius* ſaies they were cover'd with Sea Calf's skins, but I believe he talk'd of thoſe, that the *Siaſinni*, or the Maritime people uſe. And this is the firſt inſtrument of hunting, which they uſe as well in other buſineſſes in winter time, for they can paſs no other way over the Snow, at which time they can out run any wild beaſt. The other inſtrument they uſe is a ſledg, which altho it is fit for any journy, they uſe it in hunting eſpecially the *Rain-deeres*, the deſcription of which, becauſe 'tis fit for all manner of carriages, I ſhall defer to another place.

CHAP. XXI.

Of the Laplanders *Handycraft-trades.*

BESIDES hunting, which is the cheifeſt, they have many other emploiments relating to their lives and fortunes, of which Cookery is the firſt: for what ever food they get by fiſhing, fowling, or hunting, the men dreſs and not the women. They therefore are quite ignorant of this Art, (which the men are not very expert at) and never uſe it but upon neceſſity, and in the abſence of men.

The ſecond is the boat-makers, which they make of Pine or Deale boards, not faſten'd with nails but ſew'd together with twigs, as among the ancients with thongs, *Olaus Magnus* and *Johannes Tornæus* ſayes with roots of trees, but moſt commonly with *Rain-deers* nerves. When they launch theſe boats they

they caulk them with moſs to keep out the water, and uſe ſometimes two, ſometimes four oares, ſo faſten'd to pegs in the ſides, that one man may row with two.

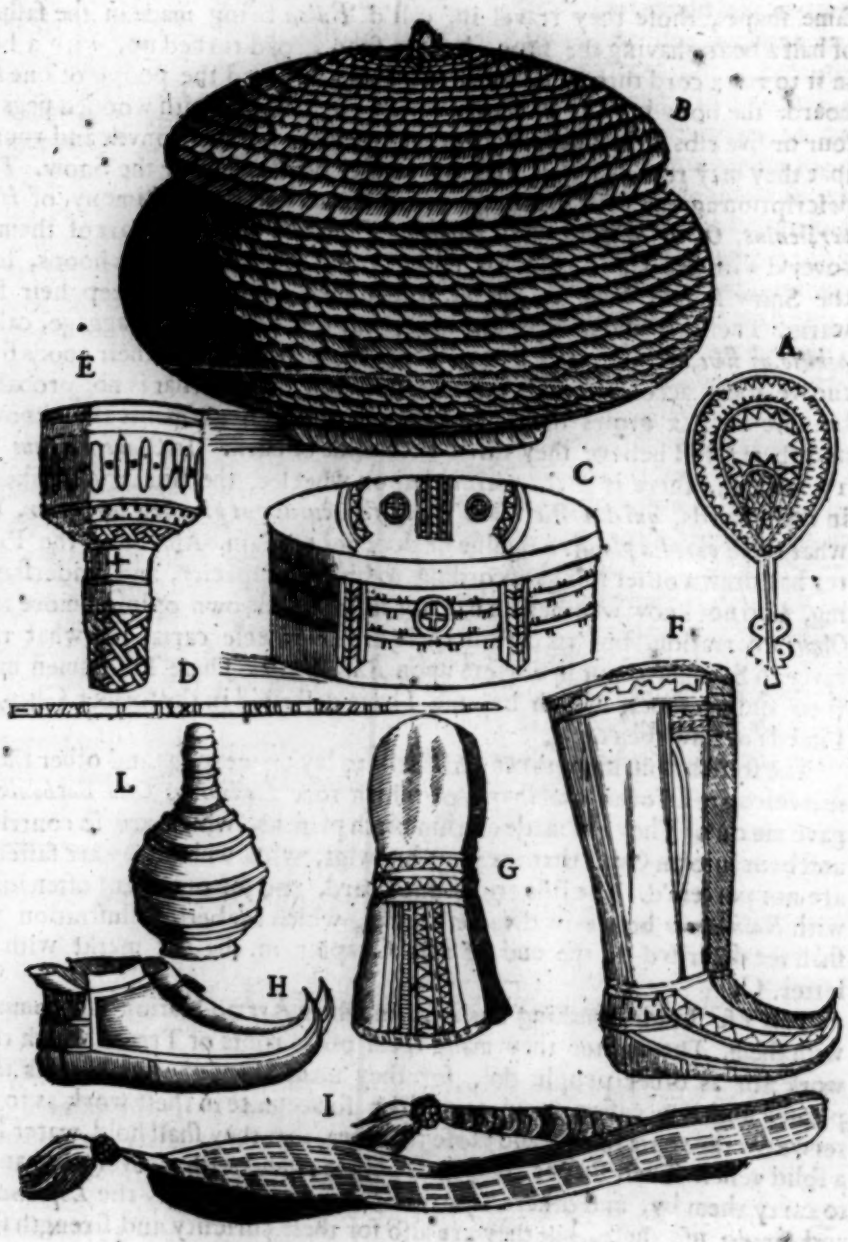
The third trade is the Carpenters, to make ſledges, which are not all of the ſame ſhape, thoſe they travel in, call'd *Pulca* being made in the faſhion of half a boat, having the prou about a ſpan broad turned up, with a hole in it to run a cord thro to faſten it to a *Rain-deer*, and the poupe of one flat board: the body is built of many, which are faſten'd with wooden pegs to four or five ribs; they never go upon wheeles, but are convex and round, that they may roul any way, and more eaſily be drawn over the Snow. This deſcription agrees with that ſledg which I have, and the Teſtimony of *Herberſtenius*, *Olaus Magnus*, and *Johannes Torneus*. The fore part of them is cover'd with Sea-Calfs skin for about an ell, ſtretch'd upon hoops, leaſt the Snow ſhould come in, under which they put moſs to keep their feet warm. Theſe are about three ells long, but thoſe that carry baggage, called *ackkio*, *aj-five*, are not cover'd any where. The people defend their goods from the weather, according to *Wexionius*, with raw flax: but that is not probable, becauſe no flax grows there, and the uſe of flaxen garments is unknown, and therefore I believe they do it with skins or bark. In *Olaus Magnus* lib. 17. cap. 25. there is a cart painted upon wheeles, the Author deſcribes it in theſe words, *qui domeſtici ſunt Rangiferi curulibus plauſtris aptantur*, but what theſe *curulia plauſtra* ſignifie he does not explain. And ſince the Painter has drawn other things according to his own capacity, and underſtanding, I do not know whether he has not follow'd his own opinion more then *Olaus's* narration, but 'tis certain there are no wheele carts, for what they carry in Summer is put in dorſers upon *Rain-deers*. Theſe Tradesmen make their ſliding ſhoes, which becauſe I have deſcrib'd in the former Chapter, I need not now ſpeak of.

The fourth is making boxes and cheſts to lay up weapons and other things in, which are all of an oval ſhape, of which ſort *Lodovicus Otto Bathonienſis* gave me one. They are made of thin birch plancks, which are ſo contrived and bent into an Oval, that the pegs or twigs, with which they are faſten'd, are not perceiv'd. The lids are of one board, and for ornament often inlaid with *Rain-deers* bones in diverſe figures, which for better illuſtration you ſhall ſee deſcrib'd at the end of this Chapter in the cut markt with the letter C.

The fift Trade is making Baskets, in which Art no Nation can compare with them. The matter they make them off is roots of Trees, which they work not as other people do, for they make them of what bigneſs they pleaſe, and if occaſion require, will be ſo accurate in their work as to interweave the roots ſo neat and cloſe together, that they ſhall hold water like a ſolid veſſel. Their ſhapes are diverſe, ſome round with a cover and handle to carry them by, and others ſquares or oblongs. Not only the *Laplanders* and *Swedes* uſe theſe, but they are alſo for their curioſity and ſtrength ſent into farther Countries: the figure B. at the end will give a view of a round one.

Beſide theſe the men make all manner of houſhold-ſtuff of wood or bone; and particularly ſpoons, one of which I have with all its Rings and Ornaments, as you may ſee at figure A. I have two weaving inſtruments, a ſhuttle

about two inches long or more, with an hole at one end D. and a kind of comb or ſmall Loom in wch they weave particular wreaths and ornaments E.



They make alſo very neat Tobacco boxes carved with knifes in bone, with many Rings and other pretty appendages about them, all which being conſidered

conſidered will prove this Nation not to be ſo dull and ſtupid as by ſome it is ſuppoſed.

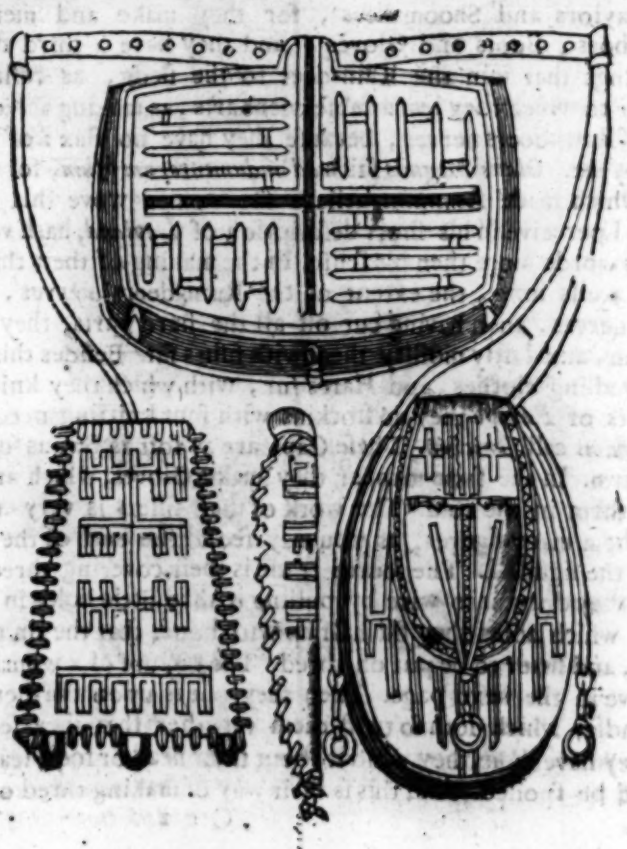
They have alſo one Art more worth taken notice of, as ingraving flowers and ſeveral Beaſts in bone, into which they caſt ſeveral plates of Tin, and with theſe figures the men and women adorn their girdles and other things: the ſame way they make their molds for caſting bullets. They make inſtruments for all emploiments, as Cookery, &c. thoſe for hunting are uſually made of bone, and others are commonly adorned with it. *Zeigler* mentions tubs, which are rather cups, or veſſels cut out of a ſtump of a Tree, as traies are: and *Wexionius* mentions other veſſels made of bark, but I forbear to ſpeak of any more, only I ſhall add that they learn their art not from maſters but their fathers according to their capacity.

CHAP. XXII.

Of the Womens Emploiments.

HAVING run thro the mens emploiments, the womens are next to be conſidered. Two trades are moſt peculiar to them, as doing the work of Taylors and Shoomakers, for they make and mend all the Clothes, Shoes, Boots and Gloves; and they have a third the making all thoſe things that join the Rain-deer to the ſledg, as collars, traces, &c. in order to which they learn ſubſervient arts, as making thred, which is commonly of Rain-deers nerves, becauſe they have no flax: of this ſort I have ſome by me. *Olaus Magnus* ſaith *ad indumentorum uſum*, for the making of ſhirts, which made *Lomenius* believe the women wove this thred into cloth, who I perceive in his ſhort deſcription of *Lapland*, hath very cloſely followed his words more then his ſenſe. In the making of their thred, which is of about 3 ells long, the extent of the Rain-deers nerves, they firſt cleanſe the nerves, then having cut off all the hard parts, they dry, and hatchell them, and laſtly mollify them with fiſhes fat. Beſides this they ſpin wool for ſwadling clothes, and Hares fur, with which they knit caps, as in other parts of *Europe* they do ſtockins with four knitting needles, which art the *Germans* call *ſtricken*. Theſe Caps are as ſoft as Swans down, and extremly warm. In the ſame manner they make Gloves, which are very beneficiall to them in the cold. The work of their fillets is very curious, for they put in them many figures, as you may ſee at the end of the foregoing Chapter, at the figure I. The fourth trade is their covering thred with tin, which firſt they draw into wire by pulling it thro little holes in horn with their teeth, which holes they fill half up with bone, that the tin may be flat on one ſide, and fitter to be put on thred. The picture of a woman drawing wire you have in the next page. Then they put it upon the nerves by the help of a ſpindle, which doth ſo twiſt them together that they ſeem all tin, and when they have done, they wind it about their head or foot, leaſt it ſhould entangle and be ſpoiled. And this is their way of making thred of tin, as in

other Countries of gold and ſilver, the chiefeſt uſe of which is in adorning their clothes after the way of Embroidery, which is the womens fifth art. *Zeigler* adds to this *faciunt veſtes intextas auro & argento*, that they interweave in their clothes gold and ſilver, which I cannot believe, becauſe they do not do ſo now, and whatever is ſpoke of the metal, they weave neither linnen nor woollen, but buy it from the *Bothnian* or *Norway* Merchants: ſo then they do not weave this thred into their garment, but embroider them with it. Thus they adorn all their veſtments, as gowns called *Muddar*, boots, gloves and ſhoes, and ſhe that doth it neateſt, is preferred before other women, and had in greater eſtimation. They do not immediately put this upon the fur of skins, but lifts of blew, green, or red woollen cloth.



Their

Their gowns are imbroidered about the neck, sleeves, breast, and sides; gloves about the tops, shoes; instep and toes, boots, about the knees, in which work they commonly picture, Stars, Flowers, Birds, Beasts, especially Rain-deers: and to make their clothes more glorious, they set them with spangles, fillets, points, and knots of this thred, and wear upon their head shreds of diverse colored cloth, the pictures of all which you have in the former Chapter, Boots E, Gloves G, Shoes H. The Rain-deers harness they embroider in the same manner.

Lastly they have nothing that appears in sight, but it is hereby made very commendable and ingenious. I have by me men and womens scrips, pincases, sheaths for knives, very curiously wrought. Of all which, that I might not seem to give too a large commendation of them, I have put the Pictures in the foregoing page.

CHAP. XXIII.

Of the Emploiments common to both Sexes.

THE other buisinesses, which we have not treated of yet, whether they be at home or in journies, belong to both Sexes, and that they may be the better undertaken, men and women wear breeches, and as *Joh. Tornæus* takes notice, equally undergo all pains and work excepting hunting: by which words *exceptâ venatione* he does not deny but men and women have peculiar emploiments. In their travels the master of a family goes first, with his baggage and Rain-deers after him, and next him his wife with hers, in Summer they both walk on foot, in Winter both are drawn in sledges, which I have described in the next page: in these they like children are tied and bound fast with fillets and cords, especially when in hast, having only their hands and head at liberty, and their back leaning against the end. The Rain-deer is not harnessed like an Horse, but only a strong cloth about his neck, to which is fastened a rope that goes between his fore and hind feet, to the hole in the prou of the sledge. He therefore that drew *Olaus Magnus* pictures was much deceived, when he made Rain-deers joined to the sledge with traces on both sides, and such a collar about their necks, as is used in other Countries upon their Wagoners; and in another place two yoaked together drawing a cart with wheels, which is a thing unknown to the *Laplanders*, and men riding upon them as on a Horse, whereas they never do so, but walk on foot, and carry their goods only on them in dorsers. He that is drawn rules the beast, not with a bridle, but an halter made of Sea-dogs skin tied about his head or horns, joined to a stick which he holds in one hand, with which he removes the thong to either side, according as he would go or turn: with the other he guides the sledge, for it being round at bottom is still wavering, so that he which rides, must still with the motion of his body, and hand, take care it overturns not, as you may see in the picture. When they thus travel in the Winter, the *Rain-deers* are bravely adorned with needle work of tin-thred upon diverse colour'd cloth, about

their necks and back, and a bell, with which they are mightily pleased. They travell in these at what rate they will; but if upon a remove, alwaies slow, because of the weight of their goods, in which journies the man and his

wife go first, and all the family come after. *Ziegler* saies in 24 houres they can go 150 miles: *Herberstennius* saies in a day 20 *German* miles: but 'tis not to be believed that it is performed with one *Rain-deer* in the day of 12 hours

12 hours, except the ways be good and ſlippery, but they ordinarily go 13 14 or 16 *German* miles in ten hours, which number doubled will make out *Zeigler*'s opinion: and that not with one *Rain-deer* which is impoſſible to our ſo long, but that it muſt dy or be left to reſt the next day. In this way of travelling the Women are as expert as the men, and *Olaus Magnus* ſaies more. As the men and women travel together, ſo they help one another in fiſhing, and at baiting time to feed their cattle, which is evident in the *Rain-deer*, for the women take as much care of them as the men, and equally take the trouble to milk them: and in fiſhing 'tis manifeſt, for often in the abſence of men, are very intent for ſome weeks at catching fiſh, which they gut and dry up for Winter. Their way of catching them is with Nets, and other inſtruments, as every where elſe. I know not what *Paulus Jovius* meant, when he ſaid they have a fooliſh way of fiſhing, except he refers to their hooks which are not of Iron but Wood: they make them of *Juniper* bent round: theſe they faſten to ſticks, and throw them into the Rivers, and very eaſily take many large fiſhes. If they fiſh with a Cane or Whale-bone, the fiſher never knows when the fiſh bites, but pulls up at a venture. Their way of fiſhing alters with the ſeaſon, in the Summer uſually with drag nets, between two boats, or elſe with ſpears like Tridents, but that they have more teeth. With theſe they ſtrike pikes, eſpecially when they ly ſunning themſelves near the top of the Water: they do the ſame by Night burning dry wood at the prow, by which light the Fiſh are enticed thither. In the Winter time they thruſt nets under the ice to a banck ſide, and then by a great noiſe above drive the Fiſh to them; all theſe things the Women often do alone, which is the leſs to be wondered at, becauſe every where in this Country there is a great multitude of Fiſh. Beſides all theſe, they carry and cleave Wood, and make hedges, with ſuch like works, which are ſo inconſiderable as not to be worthy to enlarge our diſcourſe.

CHAP. XXIV.

Of their Divertiſements.

HAVING ſpoken of their ordinary employments, it will not be amiſs here to annex ſomething of their Divertiſements: where firſt we may note, that the people of this Country are generally diſpos'd to idleneſs, not willing to take any great paines, unleſs when meer neceſſity conſtrains them to provide againſt want. This they ſeem to derive principally from their Anceſtors the Finlanders, as is elſewhere ſaid. To which as well their cold conſtitution by reaſon of the ſharpneſs of the Air in this Country (that it ſelf is ſufficient to diſpoſe men to lazineſs,) as the length of their Nights, and indulgence to much ſleep, may contribute not a little. In fine, that I may omit their many other infirmities, whereby they are incapacitated to undergo any conſiderable hardſhip, they are lovers of ſloth and wholly given up to it. But further, to conſider how they beſtow their vacant time

from business, 'tis the general and most received account, that making and receiving visits, and familiar conversation become the greatest part of their recreations. For whereas their manner of life so nearly resembles solitariness, that each family seems confined to its own hut, they can take no greater satisfaction in any thing then such mutual entercourse. And here it may be observed, that in their discourses at these meetings of friends and acquaintance, usually the most ordinary affairs and daily occurrents have the chiefest place: as particularly their welfare, employments, and the like. But besides 'tis their humor to make remarks upon the transactions of all forreiners, whose names or customes commerce has at any time brought to their knowledg. And furthermore they can take no greater pride, then either in traducing the management of their affairs, or imposing dreadful Nick-names upon them. The indeed those of the richer sort are used to entertain their visitants with greater merriment and magnificence. Besides these visits they use some sports wherewith they recreate themselves, especially in Winter (when for some space of time they live as featheringly as in Summer, but are more familiar,) or at their public assemblies in the places of Judicature and Fairs. Again some sports are looked upon as only peculiar to men, others the female Sex also have their part in. Of the first sort this is one. They make a line in the Snow, in place of a goal: behind it at some paces distance they set up a mark, from whence each person taking a run to the goal, and there taking his rise, throws his body as far as possibly he can, and he that at one leap compasses the greatest space of ground, is reckon'd the Conqueror. In this first sport they both leap and run. Another they have where the trial of skill consists in leaping only, and that too not in length but height; there stand two men upright, at no great distance the one from the other, and hold in their hands sometimes a rope, sometimes a pole, now higher, now lower, as is agreed upon by the combatants, usually at the common height of a man: then each Person attemts to leap over from a station assign'd, and he that performs most dextrously, gains the applause to himself. A third sort of sport among them is with bow and arrows. At a convenient place they set up a mark of a very small bigness, and shoot at it with arrows from any distance prescrib'd. He that hits either sooneſt or oftneſt, bears away the bell from the rest. These sports hitherto mentioned are almost instituted by them meerly for the consideration of credit and renown: yet sometimes they play for prizes such as they agree upon among themselves, and instantly they lay them down in the place where they keep their games. Their prizes are seldom mony, usually skins, especially of Squirrels, sometimes one, sometimes more as they see convenient and agree upon it. But in those sports wherein as well the women as men are plaiers, they commonly play with a leather ball stuffed with hay, about the bigness of ones fist; whatever company of men and women is there present, is sorted into two sides, one whereof seizes on this ground, the other on another opposite to it, and at some distance off. Then every Person of one side in his turn, beats the ball with a club thorough the Air, those of the contrary side catching it at the fall; and if any one chance to catch it in his hands, before it touch ground, then the order of the play is inverted, and this side strikes out the ball, the other is fain to catch. Thus play the

men

men and women, the boies and girles together, nor do the men shew themselves more expert at it then the women. They besides have another play at ball: in the hard frozen snow they draw two lines at some distance from one another, then all the multitude both of men and women parting into two sides, one applies it self to the defence of this, the other of that line; then they meet in the middle space between their two goals, and fling down the ball, then each partie with bandies and clubs strives to strike the ball cross the opposite parties line, each party still maintaining the defence of its own line; but if one side chance to strike the ball with their bandies over the others line (for it is foul play to fling it with their hands) and so take their goal, that is accounted the conquering side. The sports as yet mentioned are such as belong to the younger sort, as well as to those of more mature age: the next is peculiar to these last and only to men. Their custom is to separate themselves into two companies, and attacque one another by wrestling: first each company stands like a file of Soldiers all along in order to confront the adverse company: then each man catches his adversary by the girdle, wherewith all *Laplanders* are alwaies girt, as is elswhere shown, (their girdle goes six times round their body, and so is fast and fittest for their purpose,) so each man having caught hold, endeavors to fling the other down, which they are not allowed to attempt by craft or deceit, as by any lock or the like; Any one that is found delinquent in this kind, is branded for a foul plaier, and excluded the lists. These are the sports that are almost peculiar to the *Laplanders*: besides them they use some, which they borrow from other places, such is playing at Cards, a sport sufficiently known thorough all *Europe*, for even the *Laplanders* take no little satisfaction in it: they procure their Cards of the Merchants that trade thither. They use likewise to play at dice, which they themselves make of wood after the common fashion, with this only difference, that whereas dice commonly have some number of spots inscribed on every side, they have a figure made only on one side like an X. he wins in this sport, that casting two Dies, on the top of either can show the X. their stakes are usually Squirrils skins, or some small trifles, and in the failance of these leaden bullets, which they use in their hunting to charge their Guns withal: and it happens sometimes that a fellow having lost all his bullets, in hope of repairing his damage by winning again, not only at present will be sensible of the harm, but being disappointed of his Hunting puts to stake and looses his future acquisitions and hope of livelihood. These are the usual waies, whereby the people of *Lapland* spend their leisure times and divert themselves.

CHAP. XXV.

Of their Contracts and Marriages.

WE have hitherto taken a survey of their ordinary imploiments, and such as are almost every day in use, as well those peculiar to each Sex, as common to both; likewise of their Divertisements and sports, wherewith they use to intermingle those emploiments: It remains that we treat of those businesses, which do not every day occur, but are singular and solemn, and undertaken upon special occasions. And first of what appertain to their Marriages; Concerning them 'tis most memorable, that whenever any person purposes to marry, 'tis his first business, to make search after a Maid well stock'd with *Reindeers*. For the *Laplanders* have a custom, (as shall hereafter more particularly be mentioned) of bestowing upon their Children soon after their birth, some certain number of those *Raindeers*, and their increase is accounted of, not as the Parents estate, but the Childs portion. She therefore, that is best provided of them, is in most likely-hood of meeting with an Husband. Nor have they regard to any thing else, as either good breeding, or beauty, or other the common allurements of woers. For they who dwell on a hard and barren soile are generally solicitous concerning food, which because their *Rein-deer* afford, every one thinks himself best secured against want when he is best provided of them. As soon therefore as the young man has cast about him for a wife, which is usually done at their public meetings for paying of taxes, or upon the account of fairs; next he makes a journy to her parents, taking along with him his father, if alive, and one or two more whom he thinks will be most kindly welcome, but especially one who may declare his affections, and win the favor of the Maids parents. When they arrive at the hut, they are all kindly invited in, only the suiter is fain to wait at door, and bestow his time in chopping wood, or some such trivial business, till he be summon'd in also, for without express permission 'tis uncivil in him to enter. When they have drunk of the Spirit of Wine, which the spokes-man brings, he applies himself to the management of his province, discloses the Suiters affections to the Daughter, and makes his address to her Father, that he will please to bestow her in Marriage upon him. Which that he may atchieve with more success, he honors the Father with the greatest titles and names of renown that he can devise, at every one bowing the knee, as if he were treating with a prince. He stiles him with the High and Mighty Father, the Worshipful Father, as if he were one of the Patriarcks, the best and most illustrious Father, and no doubt if they were acquainted with the Roial title of His Majestie, He would not scruple to call him, the most Majestic Father. The Wine, that the Suiter is supposed to have brought along with him therewith to pay his respects to her parents, whom he pretends to, they call either *Pouriſtwyn* (that is) the Wine of prosperous access, or that Wine wherewith he designs to caress his Father and Mother in Law,

that

that are to be, or else, *Sonhwiin* (that is the Wine of wooers which its expedient for wooers to bestow, thereby to procure permission of converse with the daughter, and gain the favour and liking of the future Bride. But we must take notice, that the business is not proposed to the maid her self first but her parents; nor may the Suiter have any conference with her without their permission. Nay 'tis the usual custom, at this time to dispatch her away upon some sleevless arrand, either to the *Rein-deers* pastures in the Woods, or a Neighbors hut, so as neither the Suiter nor any of his company may have a sight of her; but if at last either she or some other woman procure leave for Her of her Parents or kindred, to speak to him, their entertainment finished he gets him out of the hut to his sledg, and then takes out his woollen Cloth-Garments, (such as they use to spruce themselves up withal, at their public Festivals, or more solemn affairs) and what else is requisite to the present business: when he has trimm'd himself up, he makes his address to his Mistress and salutes her. Their manner of Salutation is by a kiss; in which that they mainly aim at is, that each not only apply his mouth to the others, but also that both their noses touch; for otherwise it goes not for a true salute. Next he makes her a present of the rarest delicacies that *Lapland* affords, the *Rein-deers* tongue, the Beavers flesh, and other dainties, which she refuses to accept of in the presence of any body; presently after she is call'd aside to some convenient place without the hut, then if she profess her self willing to receive them, the Suiter farther puts it to her, whether she will grant him leave, that he may take his repose by her in the hut; if she grant it, 'tis concluded between them of their future marriage: withal he presents his gifts above mentioned. If she rejects his suit, she casts them all down at his feet. The Bridegroom usually carries them in his bosom, before he presents them. The full approbation of the Parents, and the celebration of the wedding is used oftentimes to be deferr'd for a considerable while, sometimes for two or three years together; and all that while they bestow upon courting their Mistresses. The reason why their time of Courtship or wooing proves so long, is because the Bridegroom is necessitated to gratifie with frequent presents, the parents and friends neareſt in blood to the Bride, without the leave of each of which he cannot compass the possession of her. This is expressed by *Samuel Rheen* in these words, When any Person pretends marriage to the Daughter of one of the richer sort, he is obliged to make a present to her parents and neareſt Kinsmen, such as is made for state to Ambassadors or cheif Officers, as large as his means will reach to, which present they call *Peck*, that is, Peices; every peice at least must contain two marks of silver, that is, six ounces, there are some too, that must contain twenty, forty, sometimes threescore ounces a peice, such peices the Bridegroom is bound to bestow upon His Mistresses parents and her near kindred. In what things these presents particularly consist, I shall mention hereafter, for they do not give barely silver, but moulded into some fashion, or other things besides; while therefore the Bridegroom is emploied in procuring these pieces, 'tis no inconsiderable while that passes.

In this interval he ever and anon makes a visit to his Mistress, to whom while he is travelling he solaces himself with a Love Song, and diverts the wearisomness of his journy. And 'tis their common custom, to use such

kind of Songs, not with any ſet tune, but ſuch as every one thinks beſt himſelf, nor in the ſame manner, but ſometimes one way, ſometimes another, as goes beſt to every man, when he is in the mode of ſinging. An enſampel of one they uſe in the Winter ſeaſon, communicated to me by *Olaus Matthias*, a *Laplander*, I here annex.

Kulnaſatz niraſam angast joto audas jordet skuda
Nurte waota waolges skaide
Abeide kockit laidi ede
Faurnegaoidbe ſadiede
Ællao momiain kuekan kaigewarri.
Patzas buaoreſt kallpeiaur tuuni
Maode pasti millaſan
Kaiga waonaide waiedin
Aego niraome buaorebaſt
Nute aoiZaon ſargabaſt
Taide ſun monia lii aigoamaſs
Saraggaoin waolgat amaſs
Jos inao ſarga koinaſim
Kinreſam katzeſim
Kulnaaſatz niraſam
Katze asinakas tun ſa ſalm.

The meaning of this Song is this,

Kulnaſatz *my Rain-deer*
We have a long journy to go,
The Moor's are vaſt,
And we muſt haſt,
Our ſtrength I fear
Will fail if we are ſlow,
And ſo
Our Songs will do.

Kaigè *the watery Moor*
Is pleaſant unto me,
Though long it be,
Since it doth to my Miſtriſs lead,
Whom I adore;

The Kilwa *Moor*,
I nere again will tread.

Thoughts fill'd my mind
Whilſt I thro Kaigè *paſt.*
Swift as the wind,
And my deſire,
Winged with impatient fire;
My Rain-deer let us haſt.

So ſhall we quickly end our pleaſing pain:
Behold my Miſtreſſe there,
With decent motion walking ore the Plain.
Kulnaſatz *my Rain-deer*;
Look yonder, where
She waſhes in the Lake.
See while ſhe ſwims;
The waters from her purer limbs
New cleerneſs take.

This is a love Song of the *Laplanders*, wherewith they incourage their Rain-deers to travell nimbly along. For all delay, tho in it ſelf ſhort, is tedious to lovers. They uſe too at other times to entertain themſelves with ſuch Sonnets, when at ſome diſtance from their Miſtreſſes, and therein to make mention of them, and extoll their beauty. One of this kind I received of the ſaid *Olaus*, and ſeeing we have lit upon this ſubject, I here ſet it down.

Paſtos paiwa Kiufwreſiſt jawra Orre Iawra
Ios kaoſa kirrakeid korngatzim
Ia tiedadzim man oinæmam jaufre Orre Fawra
Ma tangaſt lomeſt lie ſun lie
Kaika taidæ mooraid dzim ſoopadzim
Mak taben ſadde ſiſt oddiſiſt
Ia poaka taidæ ouſid dzim karſadzim
Makqwodde roamaid poorid rondid
Kuliked palwaid tim ſuteatim
Mak kulki woaſta Iaufra Orre Iaufra.
Ios mun tackas dzim kirdadzim ſaaſt worodzæ ſaaſt
Æ muſte la ſaæ dziedgæ ſaa maina tæckao kirdadzim

Æka la Iulga ſongiaga Iulga, akala ſiadza
Fauron ſietza, maan koima luſad
Dzim norbadzim.
Kalle ju leck kucka madzie wordamadzie
Morredabboit dadd paiwidad, linna ſabboid
Dadd ſalmidad liega ſabboid waimodadd
Ius kuckas ſick pataridziek
Tannagtied ſarga dzien iuſadzim
Mi os matta lada ſabbo Korraſſabbo
Nu ly padda ſoona padda, ia ſalwam route ſalwam
Kak dziabrai ſiſte karraſiſta.
In kaſa myna, tam aiwitam punie ponka
Tama jardakitama Parne miela
Piazga miela noara iorda kockes jorda
Ios taida poakaid lam kuldalam
Luidam radda wara radda
Ouita lie miela oudas waldamen
Nute tiedam poreponne oudaſtan man kanneman.

The ſenſe of this Song is thus,

With brighteſt beams let the Sun ſhine
On Orra Moor,
Could I be ſure,
That from the top o'th lofty Pine,
I Orra Moor *might ſee,*
I to his higheſt bow would climb,
And with induſtrious labor try,
Thence to deſcry
My Miſtreſs, if that there ſhe be.

Could I but know amidſt what Flowers,
Or in what ſhade ſhe ſtaies,
The gaudy Bowers
With all their verdant pride,
Their bloſſomes and their ſtraies,
Which make my Miſtreſs diſappear,
And her in Envious darkneſs hide,
I from the roots and bed of Earth would tear. *Upon*

Upon the raft of clouds I'do ride
Which unto Orra *fly*,
O'th Ravens I would borrow wings,
And all the feathered In-mates of the sky:
But wings alas are me denied,
The Stork and Swan their pinions will not lend,
There's none who unto Orra *brings*,
Or will by that kind conduct me befriend.

Enough enough thou haſt delaied
So many Summers daies,
The beſt of daies that crown the year,
Which light upon the eielids dart,
And melting joy upon the heart:
But ſince that thou ſo long haſt ſtaied,
They in unwelcome darkneſs diſappear.
Yet vainly doſt thou me forſake,
I will purſue and overtake.

What ſtronger is then bolts of ſteel?
What can more ſurely bind?
Love is ſtronger far then it;
Upon the Head in triumph ſhe doth ſit!
Fetters the mind,
And doth controul,
The thought and ſoul.

A youths deſire is the deſire of wind,
All his Eſſaies
Are long delaies,
No iſſue can they find.
Away fond Counſellors, *away*,
No more advice obtrude:
I'le rather prove,
The guidance of blind Love;
To follow you is certainly to ſtray:
One ſingle Counſel tho unwiſe is good.

As they come to visit their Mistresses, they are necessitated to bring along with them some spirit of Wine, as a singular and most acceptable present, and Tobacco too. But if in the mean while, as it often falls out, the father intends not to bestow his daughter upon the man that hath made pretensions to her, he seldom refuses them, but defers the positive answer till the year following, that he may the oftner entertain himself with the spirit of Wine the Suiter brings along with him. And thus he delaies his answer from one year to the other, till the Suiter perceive himself cheated, and be constrained to require at his hands his charges made to no purpose. There is then no other remedy to be taken, then bringing the business before the Judg, where the Maids Father is sentenced to refund either the entire sum, or half of it, as the case stands. Where withal we must observe this, that the expences made by the Suiter on the Spirit of Wine, at his first arrival, do not fall under this compensation, but he alone stands to the loss of that. But if after the downright refusal of the Maid, he of his own accord will show his liberality, he may try what luck he will have at his own peril. If all things happen conformable to his wishes, then some set day is appointed for the wedding. The day before it, all the kindred and Neighbors as well of the Bridegroom as Bride resort to her parents hut, and the Bridegroom presents them all with wedding gifts, about which they had agreed, and of which mention is made above.

The Bridegroom is bound to present the Father with a silver cup, to drink in; this is the first of those they call *Stycke*. The second is a large Kettle, either of Copper or Alchymy. The third, a bed or at least handsom bedding. The presents for the Mother are, first a girdle of silver, secondly a Robe of honor such as they use to call *Vospi*. Thirdly a Whisk, which they wear about their neck, and let it hang down to their brest, interlaced all about with bosses of silver, and this they call *Krake*. These are the presents for the Father and Mother: besides he bestows upon the Brothers, Sisters, and all the near kindred, silver spoons, silver bosses, and some other such kind of things of silver, for each of them must be presented with some gift by the Bridegroom, if he mean to obtain his Bride. These are the presents, which the Bridegroom is more especially bound to make to his Father and Mother in law that are to be, and the rest of the kindred. And he makes them in his father in laws hut, in the sight of all there. The day following the wedding is celebrated, first by the ceremonious joining of the Priest in the Church, afterwards by a set dinner. The new Wife together with the Bridegroom walk along, both dress'd in the best clothes they can procure at their own charges. For 'tis looked upon among them as unhansom to make use of the borrowed cloths of others, unless it be wool as I have elswhere shown. They take saies *Torneus* so great pleasure in good cloth of what ever color, that as far as their patrimony will permit, they procure their extraordinary apparel and festival Garments of that kind: who declares expresly that their festival apparel, or that which they wore on more solemn daies, was not of skins but rich cloth. These Garments the Bridegroom girds up with a silver girdle, but the Bride first looses her hair: and the fillet wherewith she bound it up together before, she gives to the Virgin that is next a kin to her: afterwards, on her bare head, and loose hair she puts a kind of a silver fillet gilt over, or two, such as is the womens custom to wear at other

ther times beſides, inſtead of a Garland or Coronet, ſo that by how much this fillet is looſer, then to environ only her head; ſo much it hangs down the more behind: likewiſe about her middle they put on a ſilver girdle. This is the Brides apparel, unleſs that ſometimes they put upon her head ſomething of linnen, inſtead of a veil, which at other times the women uſe when they have a mind to make themſelves extraordinary gallant, for as for what appertains to their garments, we have before obſerved, that both the Bridegroom and Bride wear their own, and thoſe their beſt, and ſuch as on feſtival daies they deck themſelves withal. We have ſhown in another place, that the womens were called *Volpi*, and were made either of wool, or the richer ſort of cloth, ſo that neither about this does *Olaus Magnus* in his place a forecited, concerning the *Lapland* Bride, ſufficiently agree with their cuſtom at this day. They ſet the Bride ſaies he, apparell'd in *Ermins* and *Sables* skins on a *Rain-deer*. At this day both dreſs'd very fine are carried to the Church or Prieſt, to be joined in Marriage; this was not the cuſtom in old times, if we give credit to *Olaus Magnus*, for then they were joined at home, not by the Prieſts but the Parents, his words are in *Lib.* 4. *Cap.* 7. in which place he treats of the *Laplanders* weddings, as the Title of the Chapter informs us. In the preſence of friends and kindred, the Parents ſolemnly ratifie their Childrens Marriages, and that too by the ſtriking of fire with a flint and ſteel, particularly there he makes the Parents joining them, and adds moreover the manner, viz. by fire ſtriken out of a flint, which without doubt as ſome other things, he cull'd out of *Zeigler*, but as for the parents doing it, *Zeigler* has nothing of that, the manner of their joining he explains in theſe words, They ratifie their Marriages, and begin them in a ceremony of fire and flint, ſo para conjugal myſterie, that they think nothing can be more agreeable, for as the flint conceals within it ſelf fire, which by concuſſion breaks forth, ſo in both ſexes there is life hid, which by the mutual coupling of marriage is propagated at laſt to be a living ofspring. And juſt ſo *Olaus* has it, ſo that there can be no doubt made but that he followed *Ziegler*. When they arrive near the Church, they obſerve in their proceſſion a certain order, firſt walk the Men, the Women follow. The Men are led up by a *Laplander*, whom they call *Automwatze*, or foreman, then follows the Bridegroom, after him the reſt. Some number of Virgins lead up the womens company, after them comes the Bride led between a man and a woman, next to her follow the reſt of the women. Tis here to be obſerved that the Bride like one ſtrugling againſt it, and endeavoring the contrary, is dragged along by the man and woman that are to wait upon her, and would ſeem to admit of her marriage with great unwillingneſs and reluctancy, and therefore in her countenance makes ſhew of extraordinary ſadneſs and dejection: ſo afterwards in the Church they are joined together by praiers and benediction according to the Chriſtian rite. After the ſame manner does *John Torneus* relate this buſines, only that he ſaies the Bride is led by two men, her Father and Brother, if alive, or otherwiſe by her two next Kinsmen. The portraicture of the Bride in her wedding apparel, and with her two leaders you have in the next page. After the ſolemnity of the marriage is ended, there follows a wedding feaſt, that is made in her Parents hut, and as for the proviſion, each of the perſons invited contributes his ſhare of the victuals, tho

they bring it not thither juſt then, but the day before: when the Bridegroom diſtributes his preſents to the Brides parents and kindred, then every one brings his victuals that will be ſerviceable to the feaſt. But becauſe the meat they bring is ordinarily raw, they deliver it to a *Laplander*, on purpoſe appointed to that office, viz. to receive it of every Perſon that brings, and afterwards to boil it, and laſtly to diſtribute it among the gueſts, tho commonly the greateſt part of the proviſion be made, by the Bridegrooms as well as Brides parents. In their ſitting at table they keep this order, in the uppermoſt places ſit the Bridegroom and Bride next to one another, then follow in order the reſt, as the parents, and kindred. At the table no perſon helps himſelf, but receives his meat from the hands of a *Laplander*, who is both dreſſer and carver of it. Firſt of all he ſerves the Bridegroom and Bride with their portion, and in order the reſt. Now they who by reaſon of the ſcantineſs of room in the hut, cannot be admitted to the feaſt, ſuch are boies and girles, climb up to the roof of the hut, and from thence let down threds with hooks tied to them, to which they faſten pieces of meat, and the like, ſo that they alſo enjoy their ſhare of the banquet. The entertainment ended, they give thanks, as at other times they uſe, and ſhake hands one with another. The laſt thing wherewith they ſhut up the merriment of the feaſt, is drinking Spirit of Wine, which if they can light upon, they then are ſure to buy; firſt the Bridegroom drinks, then the Brides parents, then each man ſhifts for himſelf, and ſo they make merry, but this cuſtom the richer ſort only obſerve, and thoſe too who have the opportunity of buying, by the preſence of thoſe who ſell theſe commodities; as for the meaner ſort they are accuſtomed to divert themſelves with talk. When the Wedding is over, the Husband may not take along with him his Wife with her goods and fortune, but muſt remain for an whole year in ſervice with his Father; when that time is paſt, if he ſees convenient he may ſet up for himſelf, and turn houſekeeper; and then the Father beſtows upon his Daughter at her departure, the *Rain-deer*, which are her due, becauſe given her in her younger years: he gives her alſo other gifts beſides, and what furniture will be requiſite for the new married couple, particularly he gives for her dowry an hundred or more *Rain-deers*, as likewiſe ſilver, copper, Alchymy, a tent, bedding, and other houſhold-ſtuff. And next all the kindred, the Brothers and Siſters, and whoever have received of the Bridegroom his gifts of reſpect, are likewiſe obliged to return him back

again

again ſome preſent, ſo that he who had received one or two markes of ſilver, returns for a gift again one or two *Rain-deers*: ſo that it comes to paſs, that the *Laplanders*, who can gratifie the friends and kindred with numerous preſents, if they wed a rich *Laplanders* Daughter, come to great wealth in *Rain-deer* by this kind of marriage. Theſe are the cheif things the *Laplanders* obſerve in their contracts and marriages, which before we quite leave, we may take notice firſt, that it is unlawful among them, to marry a wife too near in blood. And they have ſo ſpecial a regard to the degrees of conſanguinity and affinity, that they never requeſt marriage in the prohibited ones. And again 'tis unlawful, having one wife to marry another, or when one is married to put her away, by Divorce. Polygamy and Divorce were never heard of among the *Laplanders*, neither in the time of *Paganiſm*, ſaies *Tornæus*, nor afterwards, but they alwaies obſerved marriage honeſtly and like Chriſtians, yet in former daies perhaps they did not altogether abhor the communicating their wives, whom they permitted to ſtrangers eſpecially and gueſts. So indeed writes *Herberſtenius*. But *John Tornæus* mentions an inſtance of later date, and the Teſtimony too of a *Laplander* of *Lubla*, tho he doubts to give credit to him. 'Twas reported to me, ſaies he, that in the time of my Predeceſſor of *Lubla-Lapmark*, a certain immodeſt *Laplander*, came to lodg with another, in *Torne-Lapmark*, a civil honeſt man, as was his whole family, who could read books, and lived a pious life, for which he was ſtiled by ſcorners *Zuan Biſhop*. Then the Man of *Lubla*, when he had diſordered himſelf with drinking Spirit of Wine, addreſſed himſelf to his hoſts wife, in hope of debauching her, but becauſe there were there preſent two officers, who had Spirit of Wine to ſell, the *Zuan* Biſhop call'd for them, and told them the fellows deſign, deſiring likewiſe that they being Miniſters of the State, would apprehend and bind him: they immediately bound him to a Tree, and left him there for a whole Winter night together, to be frozen with cold. At laſt he was forced to regain his liberty with mony, and pleaded it as an excuſe, that it was the cuſtom in *Luli-Lapmark*, that if any perſon viſited another, the entertainer permitted ſuch familiarity with his wife. Thus ſaies *Tornæus*, but doubtingly, for the fellow might have only framed this for his own excuſe; 'tis certain no other perſon has taken notice of it in them of *Lubla*, and the other *Laplanders* are ſo ignorant of this communion of their wives, that they cannot endure they ſhould look upon other men. The *Laplanders* dwelling towards *Norway* at the river *Torna* are ſo jealous, that if a Woman chance to meet a man, and ſpeak but a few words to him, they immediatly fall into a ſuſpicion of her.

CHAP. XXVI.

Of their Child-bearing, and the Education of their Children.

NEXT to Marriage it will be expedient to treat of their Child-bearing, and their Children. Where we may note first, that they wish for nothing more, and that they take no greater pleſure in any thing then fruitfull Matrimony. And hence it is, I ſuppoſe, they are ſo prone to luſt, as is elſewhere ſhown: but altho they deſire this ſo ardently, yet they are very ſeldome fruitfull in Children, for they can ſcarce beget more then eight, which number is the greateſt, and uſually they beget but one, two, or three. An occaſion of this their barreneſs, *Sam. Rheen* imagines their bad diet, as likewiſe the extreme coldneſs of the Country, which I think may be very true. He moreover adds Gods anger, which he collects from this, becauſe tho they are not worn away with War or Plague, yet norwithſtanding their Country is never the more populous, and their Nation waſts rather daily. The motive of this anger he ſuppoſes to be their obſtinateneſs in maintaining their ancient impieties. They uſe indeed at this very day, not only in Child-bearing, but other affairs too, to be ſolicitous concerning the events, and to ſearch after them by their ſuperſtitious rites. Their firſt care is concerning the ſex, for as ſoon as they perceive the wife to be big with child, they have an opinion that they can inform themſelves whether it will prove a Boy or a Girl, after this manner: they forthwith view the Moon (for they imagine that a Child-bearing woman bears ſome reſemblance to the Moon, as we ſhall hear) if there be a Star juſt above the Moon, they thence collect that the burden will prove of the male ſex, if below, of the female. But I wonder they make a compariſon between the Moon and a woman with child. For can there be any account given of their reſemblance? is it, that like the Moon, ſhe grows big with her burden, and when that is laid, leſſens again? I rather ſuppoſe that theſe are the reliques of their Pagan ſuperſtition, which made the Moon the tutelar Goddeſs to women with child. For ſo moſt of the Pagans did account other, which opinion being outdated, they yet pretend ſome reſemblance between them. Their ſecond care is touching the health or ſickneſs of the child, which thing alſo they ſuppoſe the Moon will inform them in. For if a Star be juſt before the Moon, they take it for a ſign that the child will prove healthfull, and grow up to be a man. But if it comes juſt after her, they thence preſage that the child will be a very ſickly one, and not long lived.

The woman with child laies her burden in a hut, but (which any body may underſtand) a ſufficient incommodious one, eſpecially if the time of her delivery happen to be in the Winter, for tho they have a fire kindled in the middle of the hut, yet that can give her but little warmth. After her delivery, her firſt reſtorative and cordial, is a good draught of Whales fat,

fat, which they procure out of *Norway*, the taſt of which is as ſtrong and ill ſavoured as of a Sea-calves lard, when dried. The child, as ſoon as brought forth is waſhed over as in other Countries, but it is a peculiar cuſtom of the *Laplanders*, that firſt they do it with cold water or ſnow, and then afterwards dip them in hot water, when it begins to fetch its wind, and can ſcarcely draw breath. And alſo they uſe to dip in the water all the other parts of the body, the head only excepted; They heat water, ſaies *Sam: Rheen*, in a Caldron, and in that they ſet the infant ſtreight up to his neck; but they let no water come upon his head, before ſuch time as he is baptized by the Prieſt. The new born Babe is inſtantly wrapped up in an Hares skin, inſtead of linnen ſwadling clothes.

The woman lying in, hath her peculiar place aſſigned her in the hut where ſhe lodges, till ſhe recover her health. And it is juſt by the door uſually on the left hand: there is no other reaſon given for it then that this part of the hut is leſs frequently diſturb'd by company, and there they have all things needfull for them adminiſtred. Tho this ſeldom reſort thither be rather, by reaſon of the womans lying in in that place, either becauſe they would not diſturb her with their company, or, which I rather ſuppoſe, becauſe they look upon her at that time as unclean. But the women of *Lapland* ſeldom keep their beds long after their delivery, and in that while are extraordinary carefull touching the Baptiſm of their Infants: for after they began more diligently to be inſtructed in the Chriſtian Religion; they take the greateſt pains imaginable to have their Children baptized as ſoon as poſſibly may be. In former times it was otherwiſe, moſt of them then were baptized very late, and at their mature age; ſome deferred it for altogether. Of this *Guſtavus* the firſt is a witneſs, in his Charter, the words whereof I have cited elſewhere. As touching the former *Guſtavus Adolphus* in an other Charter and Preface, premiſed to that which he publiſhed *Anno* 1634, in which the State of the Religion in *Lapland* is declared at large; Baptiſm, ſaies he, is adminiſtred indeed to them but only at Winter, if their young children can live till then, it is well; if not, they die without Baptiſm. Some of their children come to years of Diſcretion before it, ſo that with thoſe that are grown up, there is no ſmall paines to be taken when they are to be baptized. The time of Baptiſm being the Winter time, was becauſe they have Sermons then preached to them, and the Sacrament adminiſtred, and that no oftner then twice; once about New-years-day, and againe at Lady-day, of which I have treated in another place. Before theſe times there was not ſo much done as that, but the *Laplanders* were fain to come with their Children to the neighbouring Churches of the *Swedes* in *Angermannia* and *Bothnia*, of which *Olaus Magnus* muſt be underſtood to ſpeak, when he ſaies Lib. 4. c. 17. Once or twice in a year they viſit the Baptiſmall Churches, and bring along with them their ſucking Babes in Baskets tied to their backs, to be baptized. But at this day thoſe women that are able, and not impeded by ſome grievous ſickneſs, carry their Children to the Prieſt themſelves, about a fourtnight after their delivery, that by him they may receive Baptiſm. So much good hath building Churches in *Lapland* done, and having Sermons there, not in a ſtrange Tongue, but the *Laplanders* proper own: and ſo zealous are they for haſtening their Childrens Baptiſm, that the Mother ſcarce lying in above

a week or fortnight, after her delivery, will undertake a moſt tedious journy, over the tops of Mountains, thorough wide Marſhes and high Woods with her Infant to the Prieſt; for the women of this Country are naturally hardy, and able to endure any thing without trouble, and therefore, tho they feed upon courſe food in their ſickneſſes, and drink nothing elſe but water, yet they recover again quickly. They carry their young Infants to the Prieſt, one way in the Summer time, and another way in the Winter. In Winter they lay it upon a ſledge. In Summer they put it in a Pannier faſtned to the back of a Rain-deer. The Infant is not ſet upon the back of the Raindeer, but is tied in his cradle, and faſtned to the pack ſaddle after this faſhion.

Olaus Magnus makes them put in Baskets, as his words afore quoted do intimate, and thoſe Baskets too to be tied at their backs, and the Picture he makes of them repreſents not only the woman, but the man too ſo laden, each with two Children a piece: ſo that together they travell with four Children, and with wooden ſhoes on their feet; but here I am afraid the Painter followed his own fancy too much. Certain it is that the Baskets there repreſented, bear no reſemblance to thoſe of *Lapland*. The *Laplanders* are wholly ignorant of this ſort of Baskets, that are carried at ones back. Nor are their Baskets like wooden ſquare Boxes, ſuch as his figure repreſents them, but of a round compaſs, and one part ſhut down upon the other, as I have ſaid elſewhere. But to return to their Baptiſm, in it they give their Children names, according to the names of ſome of their friends and kindred. *Samuel Rheen* adds that they affect to put Pagan names upon them, ſuch as *Thor*, *Guaarm*, *Finne*, *Pagge*; but that the Prieſts avert them from ſo doing as much as poſſibly they can. And this is peculiar with them, that they often change their names, and put others upon them then thoſe that were given them at their Baptiſm, for the love they bear to ſome friend or kinſman deceaſed, whoſe memory thereby they deſire to preſerve. *Torneus* too avouches the ſame thing, and if at any time in their younger years they fall into ſickneſs, then they uſe the name given them

them in Baptism instead of a surname, especially they observe this in boies. But altho the *Laplanders* wives are hardy, so as to be able to undertake a journy a week or two after their delivery, and to go about other employments, tho they have made their public appearance, and have been churched by the Priest, yet by their husbands they are looked upon as unclean, till six weeks be accomplished, so that they admit of no familiarity or conjugal society with them for all that space of time. And thus much of their child-bearing.

I proceed next to their Education of them, the first thing that occurs here is their Nursing, which is alwaies by their own Mothers milk, for the *Laplanders* make no use of Nurses. And this they do not only for some small time, but usuall for two years, three or four together; but if sickness or any other occasion happen, so that they cannot themselves suckle their young ones, they give them the Rain-deers milk, which is grosser and thicker, then they can well draw out of a suck-bottle, (as at sometimes they are accustomed to do, elswhere) and for that reason, if the necessity be urgent they give it in a spoon. Besides their Mothers milk, they instantly accustom their young Infants, to eat flesh, for they thrust into their mouths a piece of Rain-deers flesh, that they may suck the gravie out of it, and so get nurishment.

The rocking the infant in his cradle, follows next, whereby they get him a sleep. Their Cradles are made of the stock of a tree hollowed, like a boat: these they cover with leather, and at the head they erect an arched kind of roof, of leather likewise. In such a cradle they lay & tie in the Infant, without any linnen clothes or sheets, instead of which they lay him on a sort of soft moss, of a red color, which they dry in Summer, and have great plenty of it. When the Infant is to be rocked, they let the cradle hang by a rope from the roof of the hut, and by thrusting the cradle and tossing it from one side to the other, they lull him a sleep. They use likewise to please their young children with some certain baubles, for at their cradles they tie some rings of Alchamy, to make a noise and clinking. To these rings which serve instead of rattles they moreover add some emblems, wherewith their children may be timely admonished of their condition and future duty. If it be a boy, they hang up at his cradle a bow and arrows, and a spear made very artificially out of Rain-deers horn, whereby they signifie, that their children must diligently practise to be expert and ready in using the bow and spear. If it be a girle; the wings, feet, and beak of a white Partridge, which they call *Smeripa*, and is call'd *Lagopus* having feet like the feet of an hare, thereby implying, that their Daughters must carefully learn to be cleanly, and like those birds nimble and active. As soon as the children come to some age, they instruct them in all necessary arts, the Fathers the boies, the Mothers the girles, for they have no School-masters among them, but each person is his own childerns Master, and they are so far put on by their parents as to be able to perform any works in use among them. Their boies they cheifly teach the Art of Shooring, and hitting marks with an arrow, because in old time they were necessitated to get their living by the help of bow and arrows, whereas the greatest part of them maintain themselves by hunting, and therefore when they have practised never so little the use of the bow, the boies victuals are kept from them, till they can

hit a mark with an arrow, and as it was the cuſtom anciently among the *Baleares*, and ſo now among the *Laplanders*, their boies earn their food every day by their dexterity in ſhooting, and thereby at laſt they prove moſt excellent marks-men. *Olaus Magnus* makes mention of this their practice, and wonderfully extolls their dextrouſneſs herein, and avers that he himſelf has ſeen ſome of them who could exactly hit a farthing or a nedle, ſet at ſuch a diſtance off as would juſt let them ſee it. On the boies, that they may take more care to hit the mark, when they have hit it, they beſtow a white girdle, wherein they take huge delight, and ſometime a new bow. But as the *Laplanders* do look to their children in time to teach them arts requiſite to get their living, ſo alſo to provide them means to maintain themſelves withal, where it will not be impertinent to mention, that tis a cuſtom with them to beſtow upon their infant a female Rain-deer, ſoon after its birth or Baptiſm, if it be of female Sex, and upon the horns of it they ingrave her mark, ſo to prevent all controverſies or quarrels, that may ariſe concerning her right. She receives likewiſe another, when ſhe cuts her firſt tooth. Which they call *Pannikeis*, that is, the tooth Rain-deer. *John Torneus* writes as if theſe gifts were given only by women. The Woman ſaies he, that firſt ſpies a tooth in his mouth, is fain to honor him with a preſent of a Rain-deers Calve. This cuſtom might probably have its riſe thus, becauſe, when the infants have gotten teeth, they have need of more ſolid meat, therefore they ſtock them with Rain-deer as being their cheifeſt food. That Rain-deer then, and whatever encreaſe comes of it, are preſerv'd to the future uſes of the child, as may appear by what we have elſewhere ſaid, in the Chapter of their marriages, and ſo likewiſe of the other Rain-deer which parents give the child beſides, for tis uſual among them to ſuperadd one to the former, and this they call *Waddom*, that is, the given one. And this is the chief care of the Parents towards their children, but if they die, inſtead of them are ſubſtituted Guardians, as among other nations, out of their neareſt kindred, who manage all theſe affairs for them.

CHAP. XXVII.

Of their Diſeaſes, Death and Burial.

THO the *Laplanders* lead a miſerable and hardy kind of life, yet they enjoy their health perfectly well. They have not ſo much as heard of moſt diſeaſes, and are not all infected with thoſe, that elſwhere uſe to depopulate whole Countries. There are no acute and burning feavers among them, no plague. And if any infection be brought among them, it inſtantly loſes its force. Some years ſince an infection was brought into *Lapland* in hemp, but none were hurt by it, beſides the women that in ſpinning chewed it, for the Northern cold eaſily diſſipates the poiſonous vapors. The ordinary and frequent diſeaſe among them is, ſore eies, from whence not ſeldom proceeds blindneſs. The cauſe of this may be, that from their infancie they for the moſt part are forced to be in ſmoak, wherewith their Huts

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are fill'd both in Summer and Winter. *Ericus Plantinus* gives the ſame reaſon, and moreover adds the light of the fire to be a cauſe of it. And this gives them the greateſt trouble imaginable, that their old age uſually ends in blindneſs. They are often troubled alſo with the Pleureſy and inflammation of the lungs, ſtiches in the back, and dizzineſs in the head. The ſmall Pox likewiſe ſometimes takes them. Now as diſeaſes are rare among them, ſo Phyſick is altogether unknown. Againſt all diſeaſes inwardly they uſe the root of a kind of Moſs, which they call *Jereh*, or in the failance of that, the ſtalke of *Angelica*, which they call *Fadno*, and is any where to be found. For this uſe they boil the *Angelica* with the whey of Rain-deers milk, as I ſaid it was a cuſtom among them before, in the Chapter of their food, and ſo prepared it is made uſe of as a ſpecial Medicine. If they feel any pain in their joints, they apply ſome fired chips to the place ill affected, that the ulcer then made may attract the vicious humors, and ſo mitigate the paine.

They cure wounds with no other ointment or plaiſter then of reſin, which the trees ſweat out: if a member be benummed with cold, the Cheeſe made of Rain-deers milk affords the preſenteſt remedy to it, they thruſt a red-hot iron into it, and with the fat of the Cheeſe that inſtantly diſtills from it, they anoint the part affected with incredible ſucceſs. Others apply the Cheeſe it ſelf, ſlicing it thin like a plate or leafe. This Cheeſe ſo boiled in milk is extraordinary good for a cough, and what other diſtempers, either of lungs or breaſt ariſe from cold, if it be taken ſo heated. It helps the ſtomach when diſaffected by their drinking water. Becauſe diſeaſes are ſo rare among them, moſt of them come to extreme old age. Nay *Sam. Rheen* ſaies there are ſome among them that live to be above an hundred years old, and that moſt of them uſually reach 70, 80, and 90 years, and at this age he ſaies many of them are ſtill ſufficiently brisk and lively, able to manage their buſineſs with expedition, to take a journey, to courſe thorough Woods and Mountains, and to perform other ſuch labour: and laſtly that they grow not grey-haired either ſoon or eaſily; ſo that old age diſpatches more of them then diſeaſes do. But if any be ſo dangerouſly ſick as to keep his bed, either worn with age, or ſome diſtemper, they firſt enquire concerning him by their Drum, whither he will recover his health againe or die, as I have in another place ſhewn this to be one of the uſes of the Drum, and *Cl. M. Matthias Steuchius* in his Letter to me tells us the ſame; *I remember*, ſaies he, *I was once told by a* Laplander *that they can tell the very houre and manner of any mans death by thoſe their Drums.*

When they perceive any one neer death, then if there be preſent any well diſpoſed perſons, and verſed in the Chriſtian Religion, they exhort him in his agonies to think of God and Chriſt. If they are regardleſs of Religion, they inſtantly abandon the ſick perſon, carefull only about the funeral banquet, which they begin ſometimes to celebrate before the perſon departing is quite dead. *Steuchius* confirms this by a Story; There was a rich *Laplander* named *Thomas*, who when he was taken with a dangerous fitt of ſickneſs, ſo as to looſe all hope of recovery, he ſummond before him his friends and acquaintance; they when they perceived him to be deſperate, they haſted to the Victuallers that keeps the Inn towards *Norway* and *Samptland*, and of him they bought Ale and ſpirit of Wine ready to

ſacrifice over their friend, whilſt he was alive: when they had ſpent a whole day in qnaffing, they camme to the ſick mans Hut, and by that time found him quite dead. This is an example of the lateſt date, that hath happened in theſe our daies, from whence we may learn how juſt and reaſonable the complaints were, which were premiſed to the Charter of *Guſtavus Adolphus*, concerning the *Lapland* School. Furthermore, it is cuſtomary if any die, of whatever diſtemper, all inſtantly forſake the Cottage where the departed perſon lies; for they imagine (which is elſewhere ſhewn) that there ſurvives ſomething of the deceaſed, ſuch as the ancient *Latins* called *Manes*, and that that was not alwaies benign, but ſometimes hurtfull: for this reaſon they are afraid of the corps of the deceaſed. And if the perſon departed were of the richer ſort: they wrap his corps in a linnen garment, if a poor mean man, in a woollen tattered one, ſo as to cover over as well the head, as all the other parts of the body, this they call *Waldmar*. So indeed do they that are more obſervant of the Chriſtian rites then ordinary there; as for the others, they cover their dead with their own veſtments, and thoſe too the beſt they had when alive, as *N. Matthias Stenchius* aſſures me by a Letter, and confirms it too by a late example that a perſon worthy to be credited, related to him by an Inhabitant of *Underſaak*, a near neighbour to *Lapland*. *The body of the dead*, ſaies he, *they cover with the beſt garments he had alive, and ſhut it up in a Biere*. They lay the corps ſo wrap'd up in a Coffin, or funeral Cheſt, which is done by one peculiarly intreated to undertake the employment, and who muſt receive of the neareſt kinſman to the deceaſed perſon a ring of Alchimy, and wear it faſtned to his right arm. Twe reaſon of ſo tying this ring is, becauſe they beleive it to be a preſervative againſt the harm the Manes of the deceaſed perſon may otherwiſe bring upon them, for this reaſon he is fain to wear this ſame ring till the Burial be over, I ſuppoſe, becauſe then they think the ghoſt may be more quiet, which is the ancient ſuperſtition as well of *Greeks* as *Romans*. The Coffin is uſually made of the hollowed trunk of a tree, when they have not wherewithall to make a Coffin, as is common with them that dwell in the barren Mountains near *Norway*, they lay the corps of the deceaſed on a Carr or Sledge, which they call *Akia*, inſtead of a Coffin. The place of their Buriall in ancient times, before they turned Chriſtians, was the firſt convenient place they met withall for that purpoſe, eſpecially a Wood. As for them that dwell at a conſiderable diſtance from the Church at this day, they leave not off the cuſtom of burying them any where where they firſt light, with the Sledge too, eſpecially if there are only bare Rocks, and no Trees to be ſeen. Others on every ſide beſet the Sledge with the corps too with ſtocks of Trees, both above and below, on each ſide, ſo as that it may not contract filthineſs or moulder, nor the corps be torn in pieces, or devoured by wild Beaſts.

There are ſome beſides that lay them in Caves, and ſtop up the mouths of them with ſtones. But what *Peucer* writes that they dig a hole, and lay their dead bodies under their hearth, thereby to eſcape the hauntings of Ghoſts, that is neither known nor heard of by the *Laplanders*: "Whereas "ſaies he, they are ſtrangely frightned and haunted with the Ghoſts of their "kindred after death, they provide againſt that by burying their bodies "under their hearths: by this only remedy they guard and protect them-

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"selves against the haunings and affrightments of Demons, this if they "do, no ghosts afterwards appear; if they neglect to do it, they are per- "petually interrupted and infested with the apparitions of their too offi- "cious kindred. They are so far from burying the corps under the hearth that they rather remove them to as great a distance as they can. But it is a singular and memorable passage, that those especially who are less observant of Christian rites, do use to bury with their deceased, first an hatchet, and next a flint and steel, of which ceremony they give this account, that if they ever come to rise againe in that darkness they shall have great need of springing a light; to which the flint and steel may help them, as likewise there will be occasion for a ready way, wherein they may travell to Heaven, to which purpose their hatchet may stand them instead, them especially that are buried among thick Woods, that if any Trees obstruct their passage, they may cut them down. And this do they themselves at this day affirm, now they have heard of a last day, and a Resurrection of the dead. But I suppose it rather to be an ancient superstition remaining still in these Countries, nor used only by the *Laplanders*. I my self saw some few miles distant from *Upsal*, raked out of the Sepulcher of a famous person, the great Treasurer of this Kingdom, *M. Steno Bielke*, a steel and flint; which that it was a relique only of Paganism, not the place only, but Tomb over him did sufficiently testify. It is certain that it was the ancient persuasion of Pagans, that there was no other way for the dead to arrive at the abodes of the Blessed, but thorough darkness, which they are the more afraid of, because it is the nature of their Country to have thicker darkness and of more dutance then is usual among others. As concerning the hatchet, it is no wonder, whereas in other places it is a received custom to lay by dead People their Weapons, of which the principal one, among the *Laplanders*, is the hatchet. As for what appertains to the modern *Laplanders*, *Olaus Petri* imagines that they bury these things with their dead, because they beleive that after the Resurrection they shall take the same course of life they lead before, and for that reason they furnish them with the same utensils. Thus do they who are less observant of the Christian ceremonies, and dwell fartheſt off from the Christian Churches. The others take special care to have their dead carried to the Church-yard, which too the Priests do earnestly request of them. It is said too that some of them, when they have bin accustomed to bury in such a place are so ambitious as to give money to have their deceased buried not in the Yard, but the Church.

But here none of the *Laplanders* will willingly dig up a grave, unless he be extraordinary poor, such whom the richer of them hire at a considerable rate to such an employment, or some other of *Swedland*, whom they can procure. So the deceased person is buried according to the Christian rite, when they have mourned for him, putting on the worst clothes they have, that is peculiar to them, that they leave behind them the sledg whereon the course was brought to the Church-yard and all the vestments wherein the deceased lay during sickness, these they bring to the Sepulcher, for fear I suppose lest any deadly thing should cling to them, and that cannot be used by others without harm. So when the Person is buried, a funeral banquet is provided, the time of it is usually, the third day after the burial,

the banquet is furniſhed out of the fleſh of the Rain-deer; that drew the perſon departed to his Burial place. That they ſacrifice in honor of him, and all the kindred and acquaintance feaſt upon it. At this feaſt they take ſpecial care, not to looſe the bones, but gather them all up diligently, and lay them in a coffer and bury them under ground; if they have the opportunity of procuring Spirit of Wine, they drink it about to the memory of the perſon deceaſed, and call it *Saligawiin*, that is the Wine of the bleſſed, meaning, I ſuppoſe that they drink it to the memory of him, that is happy by his departure from earth: however it happened, that thoſe kinſmen of *Thomas* the *Laplander*, as was above mentioned, made this feaſt before the due time. They faſten upon the coffer, wherein they ſhut up the Rain-deers bones, the image of a man faſhioned out of wood, bigger or leſs in proportion to the deceaſed perſon; thus much of their funeral rites. Only ſome of the richer ſort repeat the feaſt every year, in the manner aforeſaid, where may note, that the Rain-deers are not only ſlain for their buſineſs of the feaſt, but likewiſe in manner a Sacrifice, and that the bones are offered to the Manes of the deceaſed, at tis more largely treated of in another place. It moreover is apparent that the *Laplanders* time of mourning is not uſed to be ſhort, but of a long continuance, eſpecially for the loſs of married perſons or children, and conſiſts not in oſtentation, or appearance, but only in inward ſorrow. I come now to their manner of inheritance and diviſion of their goods, which follows upon the death of any one, for the *Laplanders* likewiſe have their ſort of riches, conſiſting moſt in moveables as cattle, ſilver, braſs and copper veſſels and the like, but there is nothing for which they are more eſteemed then plenty of Rain-deer. Some of them have a hundred, ſome a thouſand or more; *Olaus Magnus* makes mention of but half theſe numbers *Lib.* 17. *Cap.* 28. but what may be read in the papers of *John Buræus*, confirms their number to be much greater. *Oroveen*, tis there ſaid, was ſo rich in Rain-deer, that their number could not be known. *Arent Juſtinus* ſtole a hundred of them, and yet they could not be miſſed. And other things which ſerve for daily uſes, they keep in public, or elſe lay up in their cupboards, as I have elſewhere ſhown, but they bury under ground either ſilver plate or mony, and the place they call *Roggri*, they lay it firſt in a cloſe box, that in a copper kind of kettle, and that they cover over with boord, and ſo ſtrew it over with earth and moſs, that no body may perceive any thing to be hid there, this they do ſo privatly, that neither their wives nor children can tell any thing of it, ſo that it ſometimes chances, that, when they dy ſuddenly, all theſe things ly buried and never come to the heirs, but what come to their hands are thus divided among them, if they be moveables, the Brother receives two thirds, the Siſter one, as was appointed by the Provincial Laws of the *Swedes*. The two *Rain-deers* given to the children in their tender years, the one the Tooth Rain-deer, the other the Parents free gift, are exempted from this common diviſion, as likewiſe their increaſe, which ſometimes comes to a conſiderable number. If the goods be not moveables, as territories, lakes, mountains and ſuch like, the children of either Sex, poſſeſs them with equall right, and make uſe of them indifferently, tho this be not a bare permiſſion, but founded in the diviſion of *Lapland*, made by *Charles* the Ninth, in which to every family were given its own territories, Lakes, Woods, Mountains, and the like, as has

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been mentioned in another place, from whence I suppose tis, that they remain still to each single family, and are not liable to division or to be distributed among the heirs as other goods; for these are not their own proper possessions, as other goods are, but only granted from the crown of *Swedland* to them to receive the profits, and upon that score every year they pay a certain tribute, which we have treated of before, so that there remains nothing else to be added here.

CHAP. XXVIII.

Of their Cattel.

AFTER our discourse of the inhabitants of *Lapland*, their Nature and manners, something is to be said of other things there remarkable. First of their Cattel, of which they have some common to other Nations, some proper only to themselves. They have no Horses, nor Asses, Oxen, nor Bulls, Sheep nor Goats. The inhabitants do not regard Horses, for the little use they have of them; Oxen, Sheep, Goats, they procure from their Neighbors, for the provision of meat, wool, and hides, and they keep them but one Summer, still killing them a little before Winter. The Beasts proper to *Lapland* which no other Nation has, are Rain-deers, *Peucerus* stiles them *Tarandi*, but without reason, for the Rain-deer compared with *Tarandus* as 'tis described by *Pliny*, have scarce any thing a like, the *Tarandus* having the bulk of an Ox, an head bigger than a stags, and hair as thick and rough as a Bears, which he can change into any color, as he shews in his 8th book, but nothing of this agrees to the Raindeer, as we shall shew anon. Likewise *Cæsar* did erre in bringing this Animal from two divers species. The [illegible] who imposed the name, but whatever become of the Etymology or derivation of the name, tho it seem to be of late times, the beast it self was [illegible] before known. The first that wrote of him was *Paulus Warnefridus* he speaks there of a people which he calls *Scritobini*, which were doubtless the *Laplanders*, for he describes their cloths to be the same with those which the *Laplanders* call'd *Mudd*, he affirms that the beast of which they had their hides was not unlike a Stag, which serves to prove that they were the *Rain-deer*, for so they are call'd by *Herbestenius*, *Damianus*, and *Olaus*, who tells us that they are something taller then a Stag: those which have broad horns (found most in the North) are less than others. But tis not the same thing to talke of tallness and bulk; for tho other Stags owe their height to their long legs, they have less bodies than the Rain-deer. They have 3 horns, 2 branching out backward, the third sprowting down their foreheads (which *Olaus* observes is to guard them from the wild Beasts especially the Wolves.) *Lomenius* speaks of 4 horns, 2 backwards and 2 forwards, as appears by his picture, in which the Artist falls short of the matter, as my draught which is more accurate will show: but *Albertus Magnus* makes them have three rows of horns, for so *Jonstonus* out of him, they carry saies he 3 horns, each breeding 2 horns more, which makes his head seem bushy.

Two of these are bigger then the rest, which answer to the Stags horns, growing sometimes to that bigness as to be 5 cubits high, and are adorned with 25 branches. The Doe has a short horns, one being fixt in its forehead which it uses in conflict with other beasts. These horns are proper only to the Buck, the Doe having much less and fewer branches. They are commonly covered with a kind of Wool, which is most frequent when they are cast and begin again to shoot; so *Olaus*. In the spring, they begin to sprout, tender, but rough and full of blood: when they come to a sufficient growth, they cast their hair in Autumn. The Rain-deer differ from a Stag, that their feet are thick like a Bulls; hence *Olaus* took notice of their round hoofs: when they walk, the joints of their feet make a noise like the clashing of flints, or cracking of nuts, which is peculiar only to these beasts. Lastly their color is different from a Stags, for it comes nearer an Ash: besides they are white not only on their belly but on their haunches, which *Damianus* observes does render them more like Asses then Stags, and *Zeigler* agrees with him. But I cannot see on what account *Olaus* attributes a mane to this beast: they have indeed, especially under their necks, hair longer then ordinary, such as Goats and other beasts have, but nothing agreeable to an horse mane: tis farther observeable that tho they are cleft they do not chew the cud. Likewise instead of the bladder for their gall they have a black passage in their liver. This is the picture of one drawn to the life.

Moreover the beast is naturally wild, and such still abound in *Lapland*,

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but now multitudes are tamed for domestick service; those that are bred of tame ones, remain so, of which there is great plenty. There is a third sort bred of the wild and tame; for they use, as *Sam. Rheen* observes, to let out tame Does about rutting time, for the better conveniency of catching the wild ones. Thence it happens that sometimes the tame ones breed that third sort, which they call particularly *Kattuiglar* or *Pyrach*, and are bigger and stronger than the rest, and fitter to draw Sledges. He saies too that they retain something of their primitive wildeness, sometimes being very headstrong, and kicking at him that sits on the Sledge. The driver hath no remedy then but to turn his Cart, and lie under it, till the Beast ceases to be unruly, for they are strong, and will not be governed with whips. They go a rutting about S. *Matthews* tide, in the same manner that Stagge do: if any Buck be killed in that Season, the flesh stinks like a Goats, which makes the Inhabitants desist from killing them at that time; but at other times they are good meat. The Does (which they call *Waijan*) are big ten months, they calve about *May*, when they can recruit themselves with the Sun, and fresh grass. They breed but one a piece; but are so fertile, that of an hundred there is not ten barren. Those that have calved are stiled *Rimma*, which become exceeding fleshy, as if they were farmed against Autumn, at which time they are usualy killed.

Those that have young ones never are housed, but give suck without, and in this case the great multitude breeds no confusion, for each Doe knows her proper Calf, and is known by it; so saies *Sam. Rheen*, who affirms that they know one another after two or three years absence. When the Calves are grown they feed on grass and leaves, and what the Mountains afford; their color is mixt of red and yellow. About S. *Jamis* tide they cast their hair, which in the next growth turns blackish. They are at their full growth in 4 years, each year changing their name: the first, they are stiled *Nemidappa*, i. e. nameless: *Turaeus* calls the Buck *Hirous*, but *Rheen* gives him the name of *Herki*. When they are able to work, they are tamed, one sort being condemned to the Sledge, and thence named *Varjus-herki*, others to carry burdens, thence called *Lykam-herki*. Those that are design'd for labour they commonly guield, which renders them more tractable: this is done when they are a year old. Those which are reserved for breeding, are called *Sorki*. The Bucks are not so numerous as the Does, of which there be an hundred for twenty, which are profitable for Milk, Cheese and breeding. Both men and women milk them kneeling, one hand being imployed to hold the pail, and the other the dugg. They milk them sometimes loose, and sometimes bound to a post, about 2 or 3 of the clock in the evening, and but once a day, the rest being reserved for the calves: those which have Calves alwaies yield most milk: the greatest quantity they give at once is a Swedish pint and half, that is about the fourth part of the ordinary measure upon the *Rhine*. The milk is fat and thick, and very nurishing, which is their chiefest food; that which they do not boil they make Cheese of, which is thus described by *Rheen*. The Dairy-Maids first let the milk stand to cream, when it hath stood they take off the cream with a skimmer. When one Cheesefat is filled; they fill another, and put it on the first, and so till 6 or 8 are filled, then they turn the Cheesefats, that the lowermost be in the top, and use not their hands to press the Cheese, but let them press

each other. Each Cheese requires as much milk as ten Rain-deers can spare; their shape is round about two fingers thick, and as big as a Trencher which we use at table, their Milk makes very fat Cheese, but no Butter, instead of which they have a kind of tallow, as I shew'd before.

Now the *Laplanders* having such advantages from these beasts, take great care in driving them to their Meadows, and defending them from wild Beasts. They are so concerned for them, that they bring their Wives, Children, and Servants, to watch them in the pastures, and drive those that wander back to the Herd. When milking time comes, they drive them into folds, which are spots of ground, hedged in with hurdles stuck on forks; each fold having two doors, one by which they enter, the other which carries them out into their Medows. Their meat in Summer is the best grass the Mountains afford, with leaves of young Trees. They avoid all hard rough grass, especially where Bullrushes grow. The other Seasons of the year they feed on a kind of white Moss, which abounds in *Lapland*: when the Mountains are covered with Snow, they scrape out this Moss with their feet. And *S. Rheen* observes that tho they get least food in the Winter quarter, they grow whiter and fatter then at other times, for in Summer the excessive heat makes them worse. These Cattel too are subject to diseases, which if once begun, spread and kill the whole Herd, but this very rarely. They are infected with that more frequently, which *Olaus* describes. About *March* worms or wornels do begin to breed in their backs, which when alive, creep out and make the Beasts skin, if then killed, full of holes, like a Seive, and almost useless.

The Wolves trouble them, tho they have their horns to defend themselves; but they are not alwaies so armed, for they cast their horns once a year, which grow again very slowly. The Does never cast theirs till they have calved. The Rain-deers use not their horns when they encounter the Wolves so much as their forefeet, with these they receive them coming on, otherwise their feet defend them by flight, which they can easily do, if not hindred by Snow. The third inconveniency is that if they be not very carefully lookt to, they will wander and be lost, therefore the owners put certain marks on them to distinguish them from others; their marks they put sometimes on their ears, and not their horns, because they cast them. But if they escape all accidents whatever, they never live above 10 years.

And thus much for the Rain-deers, which alone supply the want of Horses, Sheep, and other Cattel. Therefore the Inhabitants apply themselves only to the care of these, neglecting all the rest; besides Dogs, which faithfully watch their Houses and Cattel, and are very serviceable for hunting, as I have mentioned in that Chapter.

CHAP. XXIX.

Of the wild Beasts of the Laplanders.

OF all the Beasts in *Lapland* the Bear is chief: him saies *Sam. Rheen*, they stile King of the Woods, and gives this reason, because in strength and fierceness he exceeds all the rest. They are very numerous, some fiercer than others, especially those which are mark't with a white wreath about their necks, many of which are found in the North. These annoy the Inhabitants Cattel, and overturn their Stores; which they fix on the top of a Tree, to preserve their flesh and fish, and all that concerns provision: but in one night the Bear destroys all the food they have laid up.

Next the Bear the Elk is remarkable, which *Olaus* calls the wild Asse, *Scaliger* confounds it with the Rain-deer, for he saies, tho it had Asses hair, it was called by the *Swedes*, *Ranger*, by the *Goths*, *Rangifer*, by the *Germans*, *Ellend*, by the *Moscovites*, *Lozzi*, and some Books say that in *Norway* they were named *Reben*: what Books he means I am ignorant, but I am sure the *Elks*, which the *Germans* call *Ellend*, were never called *Reben*, but *Ælg*, or *Ælgar*, which is now the common name through all the North; neither can I think otherwise of the *Moscovites Lozzi*, for it is the same with the *Lithuanian Losso*, as *Herbestenius* observes. That which the *Lithuanians* call *Los*, the *Germans* call *Ellend*, and many in Latin *Alce*. So that *Los*, *Lozzi*, *Ælg*, *Ellend* is the same Beast, but quite different from the Rain-deer, contrary to what *Scaliger* thought. For first it excells the Rain-deers in bulk not a little, being as high as any Horse: its horns are shorter, but above two palms in breadth, shooting out a few, tho not many young sprouts. His leggs are not round, but long, especially the foremost: he engages very smartly, and his sharp hoofs enable him to encounter all Men and Dogs that oppose. He hath a long head, and huge thick lips alwaies hanging down; his color is not so white, but all over his body it inclines to a dark yellow mixt with ashen: when he walks he makes no noise with his hoofs as all Rain-deers do; whoever sees both Beasts (as I have often) will perceive such difference, that he will wonder how any one should mistake. There is no great breed of these in *Lapland*, but they have them from other places, especially *Lithuania*. *Charles* the ninth, by a public Proclamation claimed all the skins of those that were killed for his Exchequer, as I mentioned in another place. *Olaus* saies that they continue altogether in the South of *Lapland*, and are taken most frequently by running them down, or hunting; in other places they are rarely found: but it is manifest that twice a year they swim in great Herds out of *Carelia*, over the River *Niva*, to wit, in the Spring to go into *Carelia*, and in Autumn to return into *Russia*. Some few Stags have bin seen in *Lapland*. *Sr Rheen* mentioning the chief Beasts which have bin found there, reckons severall species of four-footed Beasts, as wild Rain-deers, Bears, Stags,

Wolves, Gluttons, Beavers, Otters, Martins, Squirrels; but these Stags are but few and little, such as they call *Damacervi*, or *Platicerotes*, which since they have nothing peculiar from those in other Nations, let it suffice that they are named. To these I may add wild Rain-deers, but because they differ from the tame ones only in bulk, being bigger, and in color somewhat blacker, I will likewise pass them over. *Sam. Rheen* after the Stags mentions Wolves, of which there is a great number, distinguisht from those in other Countries only by their color, something whiter, whence they are often called white Wolves: their hair is thicker, longer and rougher. These most of all molest the Rain-deers, which are armed against them with their horns.

I find in some Papers of *Bureus* that the Wolves did never assault the Rain-deer if it was bound to a stake; the reason may be because he fears some trap when he sees the rope that binds the Raindeer: for the Wolf is a very suspicious creature, and thinks every thing he sees to be a snare to catch him. Besides he may suspect that men lie hidden to kill him, whereas the Rain-deers are only bound for the better conveniency of milking them. Nevertheless, the Wolves venture not only on Beasts, but on Men and Women, especially those that are big with child. Travellers are forced to go armed, particularly Women near their time, for the Wolves take their scent and watch more greedily for them, therefore no Woman is permitted to travell without a guide assisting her. The next are the Gluttons, which are frequent here, they have a round head, strong and sharp teeth, like a Wolfs, a plump body, and feet shorter than the Otters: their skin is of a very dark color, some of them resemble Sables, only they have softer and finer haire; this Beast lives not altogether on Land, but many times in the Water, like the Otter, tho much bigger and stronger: some compare it to the Otter, but it is far greedier than he, for thence it gets its name. For *Olaus* tells us that it is called by the *Swedes*, *Jerff*, by the *Germans*, *Wildfras*: but this German name doth not denote the Beast to eat much, but to devour what it finds in the Woods, for *wild* signifies any thing in the Woods; wherefore either *Scaliger* did not understand the word, or else the Printer did not follow his copy: which appears more plainely, from that the *Gulo* doth not only infest wild Beasts, but tame (as hath bin often known in *Swedland*) and Water creatures too, being it self accustomed to the Waters.

There are abundance of Beavers in *Lapland*, because the Nation abounds with plenty of Fish, whence they have store of food; *Olaus* thinks that their plenty of them proceeds from the quietness of the Waters, which are never troubled with Ships, as the *Rhine* and *Danow* are. I add nothing of these because they are not distinguish'd from the vulgar sort, neither are the Otters.

Next to these *Sam. Rheen* speaks of the Foxes, as being numerous, and of severall sorts over all *Lapland*. He reckons up, besides the common ones, those that are black, brown, ash-colored, white, and those that are marked with a cross. The black are most valued because they are rare: in *Moscovy* Men of honor and preferment have their Caps made of their skins, which are sold, as *Herberstenius* observes, for 10, sometimes 15 pieces of gold. Those that are marked with a cross, *Johnston* calls *Crucigeras*, and describes them thus: they have from their mouth, over their head and back

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to their tail a black ſtreak, another croſſing their back, and down to their forefeet, which two lines do reſemble a croſs. Theſe are preferred before the common red Foxes, being bigger, and having thicker hair. The aſhen-colored Foxes are thoſe which *Johnſton* calls *Iſatide*, their color is mixt of aſh and blew, ſuch as is the color of the woad, tho this color is not ſpread all over his body, nor is any ſingle hair wholly of this color, for the longeſt hairs are black at the end, the ſhorteſt white, from both which this color reſults. *Olaus* calls theſe *Celeſtine*, or ſky-colored Foxes, where too he tells us that they are of leſs worth than the reſt, and the white ones too, becauſe their color is ſo, without the tincture of any other, ſuch as Conies uſe to have. The reaſon is becauſe their number is great, and their hair not durable: but that there is ſuch abundance of theſe skins happens becauſe the Foxes are more eaſily taken, not living in the Woods, but on the naked Mountains between *Norway* and *Swedland*.

After the Foxes the Martins are mentioned. Theſe too are frequent in *Lapland*, and indeed no Nation doth afford more or better skins than this doth. But theſe differ too, thoſe that have yellow on their throat being preferred before the white: but this is obſervable that the *Laplanders* have no Martins but in the Woods, and they have alſo a particular ſort of meat, for they feed on Squirrels and Birds. In the night time, ſaies *Olaus*, by the advantage of their ſharp claws they can eaſily climb any Tree, where they make a prey of the Squirrell, who is quite as nimble, tho not ſo ſtrong, and therefore can ſometimes ſave himſelf by skipping round the arm of a Tree; this the enemy cannot imitate, eſpecially if the Squirrell leads him up to the top branches, otherwiſe he cannot eſcape, and leap from the top of one Tree to another. The Martin is not injurious only to the Squirrel, but to both ſmall and great Birds, which he ſeizes on as they are at rooſt: if they be the greater Birds they preſently betake themſelves to flight with him ſitting on their backs, and perſiſting to bite ſo long, till they drop down dead.

Next are the Squirrels, which are incredibly numerous. Theſe particularly change their color every year. When Winter draws on they turn from red to griſle, which color is valued in the skin; this color the further the Beaſts are Northwards, is the purer, and leſs mixt with red, and is ſo too the farther the Seaſon is from Summer, at which time they are never hunted, but all in the Winter. Tho they do ſo abound, yet they are wont to go away in ſuch troops, till there are ſcarce any left. The reaſon of their departure is not known: ſome think it is becauſe they fear hunger and foreſee the want of meat. Others think it is to avoid the injury of the weather. *Rheen* and *Ol. Petr.* deſcribe their march on this wiſe. They go to the brinks of a River, where they find the bark of Pine, or Birch trees, on which they truſt themſelves, and venture to launch forth, pricking up their tailes for ſailes. Thus they are carried at the mercy of the wind till it overturns them and their bark. Their body is of that nature that it will not ſink, but being drowned, is driven to ſhore, where very often great numbers are taken up, and their skins, if they are found ſoon enough are as fit for uſe as ever: but tho ſuch an accident, as this, ſweeps away moſt of them, yet the few that are left preſerve the ſpecies, and multiply very ſoon, for each Squirrel brings forth 4, 5, or more at a time. And thoſe are all the Beaſts which *S. Rheen* mentions.

But

But besides these, there are others, such as are the *Sables* which *Olaus Magnus* calls *Zubelli*, their skins *Johnston* in his History of Animals commends. *Olaus* saith that their skins were made use of by the *Lapland* Women, especially by the Brides to adorn themselves with them; and that there is but small plenty of them in these parts. Some make this beast like a weezel, others especially *Scaliger* like the Martin, and indeed he seems to be in the right both to the bulk and shape of it. Their color the nearer it comes to black is the more esteemed. There are found several all white, such as we have often seen the *Muscovian* Embassadors bring over to the King for a most singular present. By which *Adamus Bremensis* in his *Scandinavia* seems to have understood white Martins. There are also Ermins which are found only among the *Laplanders*. *Jovius* first wrote of them that they were good exchange for any sort of Merchandize. These Ermins are nothing but white weezels having the end of their tails black, *Johnston* takes notice thereof out of *Albertus Magnus*, he calleth the beast *Erminius*, which is the same thing with *Armelinus* and *Hermelinus*, differing neither in bigness nor nature from the weezel, the color argues nothing, for he has that only in Winter, but in Summer is of a bright yellow. It is as greedy of Mice as the Weezels are, whence the *Swerds* call it *Lekut*. I am unwilling to call it with *Scaliger* a *Swedland* Mouce. Among these I had rather reckon a little sort of beast which they call *Lemmus*, which *Olaus Magnus* saith the Ermins feed on. *Samuel Rheen* speaks of a sort of Mice found in *Lapland* which they call Mountain Mice or *Lemblar*, which *Wormius* describes with short tails and staring hair, and not unlike a Mouce. I will speak little of their color, which *Olaus* saies is various, *Samuel Rheen* affirms it red, who observes too that they come of a sudden, and cover the ground with their multitude. *Olaus* observes that this is alwaies in stormy weather, and thinks that it rains these creatures, but is all together in a doubt, whether they are brought thither by the winds, or bred in the clouds. *Wormius* thinks plainly that they are bred in the clouds: but the learned *Isaac Vossius* in his notes to *Pomponius Mela* corrects him, and saies the reason why these animals are supposed to fall from the Clouds is because they use not to appear, but immediatly after rain they creep out of their holes, either for that they are fill'd with water, or because this creature thrives much in rain, which opinion seems most probable to me. These creatures are very bold, never making their escape when Passengers come by, but keep on their way, and make a noise like the barking of a dog: they fear neither club nor sword, but if any one strike at them, they turn again and bite. It is observable in them that they never go near or do any mischief in any hut, sometimes they set upon one another, being divided as it were into two armies, this the *Laplanders* take to be an omen of future war in *Swedland*, and gather whence the enemy will come, by observing whence those animals first moved that provoked the rest. These creatures have their enemies too, first the Ermines as I mentioned before, then the Foxes, which bring a great number of these into their holes: hence the *Laplanders* have no small disadvantage, for the Foxes using this sort of food most, regard not the baits which they lay to catch them. Thirdly the Rain-deers devour them, and lastly the dogs which eat only the fore part of them. These creatures never live, if they chance to eat any herb grown after they had tasted it before: sometimes they perish

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otherwise, as being choaked in the Hedges or dropping into water. The last sort of beasts are hares, which are esteemed for their white skin, especially in the winter, at which time they are as white as the Foxes; they change their color every year, alwaies turning white towards this season; for which tho many reasons may be given, I think this is most considerable, that Nature and Providence designed it, least when the ground was quite cover'd with Snow, their color might easily discover them, and they being equally oppressed by man and beast should be quite destroy'd. For which reason too, probably some birds at that time are white. *Olaus Magnus* testifies the same of hares, that immediatly after Autumn they begin to grow white, and at that time are frequently taken half white and half not, but in the midst of the Winter they are all white as before.

CHAP. XXX.

Of their Birds and Fish.

I COME now to the Birds, of which here is great store. *Samuel Rheen* mentions these, Swans, Geese, Ducks, Lapwings, Snipes, all sorts of water Birds, and wild fowl, as Heathcocks, Stock-doves, Partridges, Woodcocks; he makes a distinction between water fowle and those that are bred in Woods, and proves that they abound with each sort, because the country has so many pools, ponds, and woods. Of these birds, some are in other countries, some only in these Northern parts. Swans, Geese and Ducks, are known every where: he means wild ducks, for they have no tame ones. *Olaus Petri* takes notice of the same thing. It is remarkable in these wild foul, that they come from the South into the North, where they build their nests, hatch and breed up their young ones, which is not frequent elsewhere. I believe it is because they do not find such security nor plenty of food in other places. The Snipes I suppose are scarce found any where else, their back and head are black, and most part of their wings, white on their breast and belly, red bills, very long, and set with teeth, short feet and red with skin between their claws, as all water fowle have. As you may see in the next page.

To this we may add that sort of Bird called *Loom*, which *Samuel Rheen* omitted, unless he comprehended them under the water-fowle in general, for there is such a number of them, and so various, that the particulars would take up too much time: *Olaus Wormius* has a draught of this bird, it is no sort of duck, as appears by its bill, which is not broad but sharp. This bird peculiarly goes not upon land, but alwaies either flies or swims, it hath feet very short for the proportion of its body, and standing so much back, that tho they are very convenient for swimming, yet it cannot so poise its body on land as to be able to go: hence it is called *Loome*, which signifies lame, or unable to go. Of the wild fowl that which *Samuel Rheen* calls *Kieder* and we render *Wogallon*, intimating the biggest sort, is named *Cedron* near *Trent*, if *Gesner* may be credited, who describes the rest very probably: but as to

the color of the Hen, which he affirms does differ nothing from the Cock, he is mistaken; for the color is quite yellow with black specks. The same may

be observed of the Stock-doves, which he calls the lesser *Urogalli*, for the hen differs from the cock, he being all black, and she yellow, like the hen of the Heathcock, from which she is distinguisht by nothing but bigness. *Olaus Magnus* because the color was not exactly yellow, called it ashen, for sometimes it is composed of both these, most enclining to an ash. There are no other sort of wild cocks, then those the *Swedes* call *Orrar* and the Latines *Tetraones* or *Urogalli minores*: their combs are the same with the *Urogalli*, placed not on the top of their heads, but above each eie, which the painter not understanding drew them from his own tame cocks. Some call these birds Pheasants, but whoever compares them, will discern two distinct species. Both sorts are found in *Lapland*, but the latter not so frequent; nor are the others equally plentiful every year, for in some there are none. I come now to the woodcocks, which I think is the right name; the *Swedes* have a bird which they call *Jarpe*, and the *Germans Haselhun*, but it is doubted whether these are the same with the woodcock, for they do not frequent marshes as the woodcocks do, but live altogether in woods and groves, whence *Rheen* reckons them among that sort of fowle which inhabit the woods. However, there is plenty of these birds in *Lapland*, and they afford good meat for the inhabitants, but no bird abounds there more then the White Partridge, not only in the woods but on the highest Mountains, even then when they are covered with Snow. I call it *Lagopus* which *Samuel Rheen* sometimes *Fialxiipor* or *Snioeripor*, the *Germans* and especially the *Helvetians* term is *Schneehuner*, *i.e.* Snow-hens, or *Schneevogil*, *i.e.* Snow-birds, because they delight in Snow and to dwell on the top of the Alpes. They have a kind of hair instead of Feathers, and hears feet, whence they are called *Lagopodes*. *Samuel Rheen* describes them thus, that in the Winter they are as white as Snow, having not one black feather, but that which the Hen has under her wing; when Spring comes they turn grey like her pheasants, and keep that color till Winter. *Olaus Magnus* mentions a sort of snow birds, which naturally change color white into ashen, but I can scarce believe he means the *Lagopodes*, because he speaks of their red feet, such as Storkes have, whereas the *Lagopodes*

podes much differ. Another thing *Samuel Rheen* observes, that the *Lagopodes* never sit on trees, as *Olaus* his Snow-birds are painted, but are alwaies on the ground very active, scarce ever sitting still. Their shape is this.

The next is their Fish, of which they have incredible store; *Zeiglerus* saies their draughts are so great, that they are forced to transport some of them into other Countries. *Jovius* speaks too of great plenty they reap from the Seas, because he is describing those *Laplanders* which live near *Muscovy*: whereas the rest can have plenty enough out of the rivers. The best sort they have is Salmon, for which *Olaus Magnus* saith there is not better fishing in any part of *Europe*, then in the Bottnic towards *Lapland*; whole mountains send down vast rivers of fresh water, against which the Salmons come in such shoales, and with such vigor, that the Fishermen find them at the head of the river on the top of the mountains. *Samuel Rheen* too prefers these fish before all the rest, and saith that they swim up all rivers that they are able, and come down again about St *Matthews* tide. And that it is much worse when it returns, then when it went up, which seems to be, because its wearied and spent in strugling against the stream, and engendring; which it alwaies does in those parts of the river which are most remote from the Sea: when he comes up the river they call him *Salm*, at his return *lax*.

The 2^d sort of fish are Pikes, *Olaus Magnus* speaking of this saith, that in *Lapland* there are marshes of fresh water, 400 *Italian* miles in length, and 100 in bredth, in which there is such abundance of Pike and other fish, that they do not only supply 4 Kingdomes, but are dried and transported farther into *Germany* to be sold: these fish alwaies use fresh water, and are every where known having long heads, the lower jaw hanging out, many sharp teeth, which the Germans call *Hetbt*. They are found sometimes to exceed men in length. *Olaus* affirms, that if they have fresh water and food enough, they will attain to 8 foot in length.

The 3d sort are those which the *Swedes* call *Syrk*, not much differing from the Carp; only they have longer mouths, and not so broad, they are commonly not so big as carps, but in *Lapland*, they are found extraordinary, sometimes weighing 10 or 12 pounds.

The 4th sort is *Abbor* which is with us a perch: this is very plentiful too, and frequently of an incredible bigness. There is to this day in a Chappel at *Lublab*, kept one of their heads dried, which is from the top to the under jaw 2 spans thick. There are found water-weezels red and white, chiefly in the pools near the Sea. *Samuel Rheen* speaks of 2 sorts which the *Swedes* call *Reading*, and *Ærlax*; whether they are any where else found I know not. *Rheen* thus describes the first sort. *Reading*, has its name from the red color on the lower part of its belly. The latter is very like a Salmon but not so big. Some take them for Salmons not come to their full growth, but this is an error, for these fishes are taken in pools, which are on every side parted from the Sea, and are known never to have any Salmons. I had rather refer them to the trout, or *Trutta*, because it scarce differs in shape, only the Trouts flesh is redder and softer. Besides these there are many other fish in *Lapland*, but not regarded, because they serve not for food, for which reason I pass them over: only *Olaus Petrus* gives us this doubtful account of their names, *Salario*, *Cobitis*, *Barbatula*, *Rubellio*, *Borbocha ocutala*, *Prasinus*, *Cyprinus*, *Cobitis aculeata*. This Country breeds not many reptiles, no serpents: but this is meant of the upper Regions towards the *Norway* Mountains, for in the low woody places they are found tho not many. There are but few insects; as for fleas they are quite unknown; but they receive much injury from gnats, which infest man and beast, especially the Rain-deers, which upon that account are driven away to the top of the highest Mountains. The men arm themselves against them by keeping a continual smoak in the house. If they sleep, they put a blanket over their body and head: when they go abroad they put on a garment made of hides, and on their heads cloth caps. I have bin told by the Natives, that many to defend themselves from this insect, dawb their faces all over, except their eies, with resine and pitch.

Besides these, there are great wasps which trouble the Rain-deers, and sting them so deep, that sometimes they leave marks behind them even when the beast is flayed: those little holes which they make with their stings the vulgar call *Kaorme*. The only remedy for the Raindeer against these, is smoak, which if not present they dip themselves in water: and let this suffice for their Animals.

CAP.

CHAP. XXXI.

Of the Laplanders *Trees and Plants.*

I descend from their Animals to their Trees and Plants, with which they are well stored, tho *Jovius* observes that they have no fruit Trees, as Apple, Pear, &c. neither have they any wild Trees which will not bear the cold, as Oak, Beach, which *Ol. Pet.* takes notice of, but adds that they have plenty of Pine and Fir, Juniper and Birch, Service tree, and Willow, Alder and Dog-tree, the Asp and Ollar: but these Trees do not grow every where, for the Mountains called the *Fells*, between *Norway* and *Lapland*, bear no Trees at all: *Pet. Claud.* thinks the reason of that to be the continual storm of wind that is on them, but perhaps a truer reason may be the extremity of cold. The ground that lies near the Mountains is thick set with Woods, with this distinction that the parts next them bears nothing but Birch tree, remarkable for their thickness and height, and pleasant prospect, Nature having contrived them so regularly that they seem afar off to be some pleasant Garden. The soil more distant from those Hills, besides Birch-trees, hath Fir and Pitch, which seems like some new kind of wood, composed of these three sorts.

Besides these, there are very few others found in *Lapland*. Shrubs, especially Currans, or Ribes are very frequent, but they regard not these because perhaps the tast is unpleasant, especially of those which bear Black-berries, which are more numerous than the others. The Junipers grow thick, being very tall and comely. This Country yields all manner of Berries, the chief are those which the *Swedes* call *Hiortron*, some Dew-berries, or the *Norway* Berry, whose species is the same that grows on Brambles, each Berry being divided as it were into graines of a pale yellow color, beginning to be red as they ripen. These commonly grow in marshy places. They creep on the ground, and are sustained by little props, so that they ought not to be reckoned among shrubs. The Berries are very wholsome, and are a present remedy for the Scurvy. The Inhabitants delight to eat them with their flesh and salt meats, as I mentioned before. They have a sort of black Berries, called by the *Swedes*, *Halton*, according to *Olaus Pet.* also the thin leaved heath, that bears a Berry, which some call ground Ewe, the *Swedes*, *Kraokebær*, the lesser black Berries called in *Swedland Lingon*, and the lesser black Berries called *Blaobær*, all which *Olaus Pet.* takes notice of, speaking of their manner of dressing meat, particularly of the Heath-berries: whence it appears that these Berries were as plentifull with them as the former. They have all sorts of other Berries, tho the Natives do not so much value them. This Country affords very usefull Herbs, such as are Angelica, which the Inhabitant value so much that they call it the *Lapland* herb, or Samigraes: they are much pleased with it in their meat: it grows with a short stalk, but thick. In the same place is found Sorrel, which they use too in their food. Some particular herbs they have

which are not found any where elſe, as *Calceolum Lapponicum*, or *Braſſica Rangiferorum*: what ſort of herb it is *Sam. Rheen* expreſſes in theſe words, which, tho tedious, I thought fit to tranſcribe that we might have his exact opinion it. There grows (ſaith he) an herb which they call *Calceolum Lapponicum* becauſe its flower is like the *Laplanders* ſhoe, it is of a blew colour with three rowes of ſeed in the pod, it has larger leaves than the vulgar cabbage, its ſtalk is a finger thick and the root bitter: it grows extraordinary faſt, and riſes to three cubits in height, and ſomtimes more: it is thought a bad and unprofitable herb becauſe no beaſt will taſt of it. There is another herb very uſefel and wholeſome, and of great eſteem among them, which *Olaus Pet.* take to be like a carrot, he ſays it is called *Moſaraoth*, haveing the taſt and flower of Pimpervel growing in marſhy grounds to an ell in height. That *Moſaraoth* is not a *Lapland* but *Swediſh* name, from *maoſa* which ſignifies marſhy places where moſſe grows, what the inhabitants call it, I cannot yet learn. And theſe are the peculiar herbs which this country hath: I have not met with any one that could help me to the exact ſhape of them. But altho this ſoil beare ſome peculiar herbs, yet there are not many ſpecies of them, which *Olaus Pet.* gathers from the *weſt-Bothnia*, which borders on *Lapland*, for in that place there are found but very few.

I come now to Moſſe, which is of diverſe ſorts. The firſt is tree Moſſe, with a kind of long wool, hanging down from the boughs, eſpecially of the Pitch tree, and ſomtimes from others. The 2d. which is very plentiful and affords food for the raindeers in the winter is ground Moſſe, of a white colour, with long thin leaves growing a foot high. The 3d. is ground moſſe, but ſofter of a more delicate yellow green: this is pernicious to the foxes, which the inhabitants cut ſmall and mix with their baits to catch them. The 4th. is alſo ground moſſe, ſhort and ſoft, of a very fine colour, which becauſe it is ſo fine they uſe inſtead of feathers to lay under Infants new born. I hear of a 5th. ſort with larger and longer leaves, which they call *Fathne*, good againſt fainting if it be bruiſed and drank in broth, but I doubt whether this be Moſſe, I had rather believe it *Angelica* cut ſmall prepared and boiled under ground. The laſt thing which is to be mentioned is Graſſe, which is of diverſe kinds, the beſt ſort is that which is found in the vallies near the mauntains called *Fells*, being ſhort, ſoft, and juicy; that which grows in other places is thicker, rougher, and dryer. There is a 5d ſort thin and ſlender which the inhabitants uſe for ſtuffing of their ſhoes, and gloves, to defend their feet and hands from the weather. And theſe are all the trees, ſhrubs, and herbs of *Lapland*.

CHAP.

CHAP. XXXII.

Of their Mettals.

THat mettals grow in *Lapland* and the outermoſt parts of *Scandivavia*, is only a conjecture of the Antients, and there is no certainty of it; therefore none of them make any mention of them. *Olaus M.* flatly denies that to his age there were any Iron, Copper, or Silver mines found, therefore they were forced to faſten their boats with oſiers, without any nails becauſe they had no Iron, but in the 35. year of this age, in *Queen Chriſtina's* reign, a ſilver mine was diſcovered by the Inhabitants of *Pitha* near *Naſafialo* not far from the mountains which divide Swedeland from Norway, this was the firſt mine known in *Lapland*, found by *Loens Perſon* an inhabitant of *Pitha*.

In the year 1645. *The moſt Illuſtrious Ericus Flemming L. Baron of Lais, now Senator of the Kingdome, and Preſident of the company of Mines*, firſt cauſed it to be opened, and a melting-houſe built with convenient neceſſaries. There is alſo a vein of Lead richer then the Silver and eaſier work't. *Rheen* ſaith that the mountain is opened, not with Pickaxes or any Iron inſtruments: but they bore a hole, which muſt be fill'd with Gunpowder; when the mouth is well ſtopt they apply fire thro another little hole, which touching the powder breaks the hardeſt ſtones in pieces. But the uſe of this mine laſted no long time, for in the war between the Swedes and Danes in *Carolus Guſtavus* his reign about the year 1658. it was ſpoiled by one *Van Anen* the Daniſh Kings Governour, from which time no man would go to the expence of cleanſing and repairing the mine, becauſe it would require a vaſt charge, before they could get any profit by it, which was too much for men of mean eſtates to undertake.

The 2d Silver mine is in *Lubla-Lapmark* named *Kiedlkievaſi* found by *Jonan Petri* living in *Torpenjaur* about the 60. year of this age. It is in the middle of the Village *Torpenjaur*, on an high mountain 2. miles from the top, 6. miles from *Rædſtad* a village of *Norway*, between *Rædſtad* and *Keidlkievaſi*; there is a famous high hill called *Daorfiæl* in the road that leads from the mine to *Norway*: the foul weather in the winter ſtops all paſſage over this mountain. The mine is rich enough and very broad, continuing the ſame all over, lodged in a hard Marcaſite. It has this inconvenience that there are no woods near it, but they are forced to fetch their fuel a mile and a half off: they uſe powder inſtead of digging it, (as before) the melting-houſe ſtands 5. miles off in a pleaſant place near the concourſe of ſeveral Rivers, eſpecially *Darijock* and *Quickjock*, which laſt gives the houſe its name. Here is a very ſpacious wood and great plenty of ſhrubs, eſpecially currans, and all ſorts of herbs. The river affords abundance of the beſt ſort of fiſh as Salmon, Trout, Perch, &c. diſtant 27. miles from *Taorne* diſcovered in 1655. by an inhabitant who was ſhowing the ore to *Ericus Ericſonius* who firſt diſcovered

it. It is very rich and not droſſy, only neceſſary's are conveyed thither with ſome difficulty. There is another 3. miles northward called *Wittange*, found by a *Laplander* in 1668. The vein is not ſo good becauſe mixt with Iron; wherefore they do not dig it ſo willingly as the other; from theſe mines the ore is ſhipt away to the melting-houſe at *Koenge* to be melted and thence brought to *Torna*. There are Iron mines too, one in *Torne-Lapmark* joyning to the Copper mine, another in the ſame *Lapmark* called *Juneſuando* found in 1640. by *Laurence* an inhabitant there, about 22. miles diſtant from *Torna*, whether it is carried to be beaten into bars and rods at the forge at *Koenge*. A 3d vein of the ſame mettal is found in *Pelkiwachin* at *Lulha*, but of theſe the two firſt only are digged. I heard in 1671. of a Golden mine: but becauſe there was no certainty, I will not inſiſt upon it. I mention it becauſe there are ſome that affirm that it was found in *Swedeland* in the time of *Guſtavus* the firſt, but this was divulged by an uncertain Author, as appears by the event, for to this day nothing more has bin heard of it.

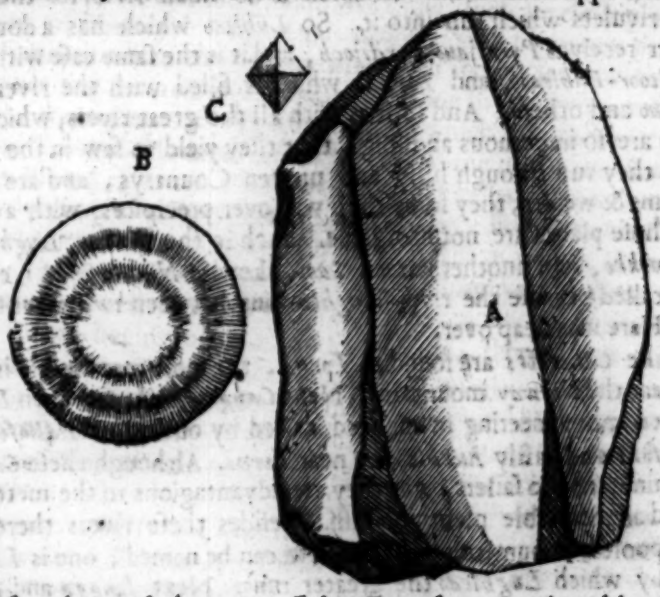
CHAP XXXIII.

Of their Stones, Jewels, and Pearls.

I Come now to their ſtones, which are very large and many, of an aſh colour but rough hard and intractable, not to be reduced by any inſtrument to ſhape for uſe. Beſides theſe there are others often found on the ſhores which repreſent the ſhape of an animal. Theſe the inhabitants eſteem much and adore them for Gods, under the name of *Stoorjuncare*. In *Torne-Lapmark* near the mine *Juneſuando*, on the banks of *Torno*, there are found yellow plain ſtones of a circular figure like mony, about the bigneſs of a half crown, which look like dirt, but are as hard as flints. *Dn. Grape* in his papers makes mention of them. I will ſet down a draught of them marked with the letter B. In the mine it ſelf there are found ſtones in the perfect ſhape of *Octaedra*, poliſhed and worked by nature herſelf, but very ſmall not exceeding the bigneſs of a nut, and ſomtimes leſs. I have put down their figure with the letter C It is not certain whether the loadſtone be found in this Country, tho *Olaus Mag.* ſpeaks of mountains under the pole which ſome have thought do breed the ſtone: his words ſeem to intimate loadſtones as big as mountains, but 'tis certain he cannot mean *Lapland*, for that has none ſuch, yet there are thoſe who affirm that the loadſtone is found there. As for pretious ſtones they have them frequently, *Buræus* mentions jewels, and afterwards he adds *Diamond*, *Amethyſt*, and *Topaz*. By diamonds he means tranſparent ſtones or Chryſtal, they are found big and little ſticking up and down upon the rocks and craggs: ſome are as big as Childrens heads, ſuch as I ſaw the *Illuſtrious Gabriel de la Gaidie* Chancellour of this kingdom have; they have ſix ſides ending like a pyramid, tho ſome of them are imperfect; the colour in ſome is bright and clear not inferior to Chryſtal, in other dull and ſpoiled with flaws, ſome are pure, others have veins like cracks branching out every way,

taken

they ſerve the inhabitants for flints when they have occaſion to light a candle, and yield more fire if ſtriken with a ſteel than the flints themſelves. I have now in a *Lapland pouch* ſome Chryſtal which they made uſe of for flints. The Jewellers poliſh and cut their Chryſtals with ſuch art that ſomtimes they are taken for true Diamonds by thoſe that have skill. I have drawn the greater ſort of Chryſtal in the native bigneſs & ſhape, marked with the letter A. *Buræus* mentions *Amethyſts* next, ſome of which I ſaw brought out of *Lapland*, but ſo pale and ſpotted that they were ſcarce comparable to thoſe that come out of *Bohemia* tho I hear ſince that there are much better found, cut rarely. The ſame thing is to be ſaid of the *Topaz*, one of which I have in my ſtudy, in every thing like a Chryſtal, only the colour inclines to a yellow. I am told that none of the reſt doe ſhine ſo much as thoſe that come from other places, which is the fault of almoſt all the jewels of this Nation, not being ſo apt to bare lively brisk colours as the eaſtern jewels doe. To this head I reduce all Pearls and Margarites, tho they be not ſtones. Some rivers in *Lapland* produce theſe, therefore there are certain inhabitants appointed to dive



and ſearch for them, ſuch as was *John Peterſon*, mentioned by *S. Rheen*, who firſt found the Silver mine at *Naſafiæl*, he is called *een diamontz bryeare ſampi partefoekiare i. e.* one that finds and cuts pearls. Which (tho out of this Country) are not contemptible, it cannot be denied but that moſt of them want that livelineſs which the oriental Pearls have, tho ſome are found as good, and in bigneſs and ſhape exceeding them. There are found ſome not come to perfection, half round and half flat, the round part being bright the other yellow and dull. I ſaw one a few years agoe brought out of *Bothnia*, ſo exactly round with ſuch freſh colours, that a certain woman offered an 120. crowns for it, a Jeweller aſſured me that if he had another as good, he would not ſell both for 500. They are bred not of ſuch ſhells as are in the eaſt broad, plane, and almoſt circular like Oiſter, but longer and hollower like Muſcle ſhels, and not in the Sea but in Rivers, as may be gathered from *Olaus Magnus*. Thoſe that are not come to perfection ſtick within the ſhells, but thoſe that are perfect, are looſe and drop out when the ſhell is opened.

CHAP. XXXIV.

Of their Rivers.

LApland if any Country is well watered with ſprings and rivers: the moſt noted are thoſe from whence the particular marches and regions have their names, as *Umeao*, *Pitheao*, *Luhleao*, *Torneao*, and *Kimeao*, theſe ſpring from the *Norway* mountains, and are encreaſed by ſeveral leſs rivers, unburdening themſelves at laſt into the *Bothnick* Sea. *Vindela* fills *Umeao*, and *Skielleſie Pitheao*, *Luhleao* ſwallows a leſs river of the ſame name, and *Kimeao* is encreaſed by *Avilaiocki*, which it ſelf is no ſmall river, for there are numberleſs rivulets which run into it. So *Luhleao* which has a double ſtream, the leſſer receives *Pyrrijaur Kardijoch*, and it is the ſame caſe with the greater called *Stoor-Luhleao*, and *Tornæo* which is filled with the river *Kaungemæ Tangeleao* and others. And ſo it is with all the great rivers, which upon that account are ſo impetuous and big, that they yield to few in the world: and becauſe they run through hilly and uneven Countrys, and are ſtopt by ſeveral dams & weares; they force their way over precipices, with a great noiſe, and in thoſe places are not navigable. Such is the ſluce at *Lughlens*, called *Muſkaumokke*, and another named *Sao*, likewiſe *Niometſaſki* i. e. an Hares leap, ſo called becauſe the river *Lughla* runs between two mountains ſo near that an Hare may leap over.

The like *Cataracts* are found at *Torna*, the moſt remarkable is called *terfafors* near the *Norway* mountains. Next *Cængerbrooks-fors* then *Lappia-fors*, then three more meeting in an head called by one name *Palloforſer*, next *Kettille-fors* and laſtly *Kukula-fors* near *Torna*. Although theſe *Cataracts* are a great hindrance to ſailers, yet they are advantagious to the mettal-melters, and afford an incredible plenty of Fiſh. Beſides theſe rivers there are abundance of pooles, ſo numerous that but few can be named, one is *Lulafrask* by *Lughla*, by which *Lughleao* the greater runs. Next *Lugga* and *Sabbaig* all abounding with Salmons. By the leſſer *Lughleao* are *Saggatt*, *Ritfack*, *Pirrijaur*, *Skalka*, *Sittijock*, *waykijaur*, and *Karra-green* which exceeds them all, each affording plenty of Fiſh. *Pitha* has theſe remarkable ones near it, *Hornafvandijaur*, *Arfuſſierf*, *Pieskejaur*, but eſpecially *Stoorafuan* in which there are as many Ilands as daies in the year; but above all *Enareſrask* near *Kimus*. *Wexionius* ſaith the Hills and Ilands in it are innumerable, and without an hyperbole, for *Tornæus* affirmes that never any inhabitant lived long enough to ſurvey them all.

There be ſome Marſhes, little but full of Fiſh, in that language called *Suino* i. e. holy, and they account it a ſin to foul them. Theſe marches have two Channels one above the other: ſomtimes it happens that the fiſh leave the upper and retreat into the lower, upon which account the ſuperſtitious natives bring ſacrifice to appeaſe the *Damon* of that marſh whom they ſuppoſe to be angry.

CHAP.

CHAP. XXXV.

Of their Mountains.

THeir land which I treat of laſt, is not in the ſame condition all over; for that which is near *Bothnia* is wholſomer and more fertile for all ſort of pot-herbs, as thoſe can witneſs who have made gardens in both ſoils. They found that ſome places would bear coleworts, raperoots, parſnips, radiſhes and the like. In other places by reaſon of the abundance of rocks and rivers, the ground is too moiſt and ſtony, and ſandy in many places, which being ſcattered by the wind covers the ground like ſnow, ſuch are thoſe places near the mountains of *Norway*. Theſe ſands make a very dangerous paſſage for travellors, eſpecially when they are covered with ſnow, becauſe then they cannot tell what they are to avoid, ſomtimes falling in and being overwhelmed. Towards *Norway*, are very high mountains which the *Swedes* call *Ftal* the *Laplanders Tudderi*. *Cluverius* calleth the top of the mountains *Sevo* which he took from *Pliny* l. 4. c. 13. By *Adamus* they are called *Ripbæi*, but he was to careleſs in looking over *Pliny*, *Solinus*, and *Oroſius*. But whatever the name is, what *Pliny* ſaith is true of the mountain, that it is no leſs than the *Ripbæan*; the top is perpetually covered with ſnow. Moreover the aſcent and riſe of this mount is thus deſcribed by *Pet. Nevren*: the mountain which ſeparates *Norway* from *Lappia* begins to riſe about *Zemptland*, thence with continued aſcent towards the north it reaches a hundred miles, till it comes to *Titusfiord*, which is a bay of the frozen ſea. By this mountain the provinces of *Swedeland* are divided from *Norway*, as by a wall deſigned by nature herſelf. But altho theſe mountains are one continued tract, yet they ſwell higher in ſome places than others, called by theſe diſtinct names, which *Samuel Rheen* mentions. *Waeſawaari*, *Skipoive*, *Naſawari*, *Ceruioive*, *Kioldawaari*, *Niottuswagg*, *Keidtkiwaari*, *Zeknawaari*, *Fierrowaari*, *Cardawaari*, *Steikawaari*, *Skalopacht*, *Darrawaari*, *Woggouſaari*, *Niynnas*, *Kaskaoive*, *Wallawaari*, *Skieldawaari*, *Harrawaari*, *Portawaari*, *Kaſla*, *Seggock Ultivis*. In like manner there are many other of their names in the other parts of this Country, but becauſe it is hard to meet with them all, and not ſo much to our purpoſe, wee'l end now.

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FINIS.

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